



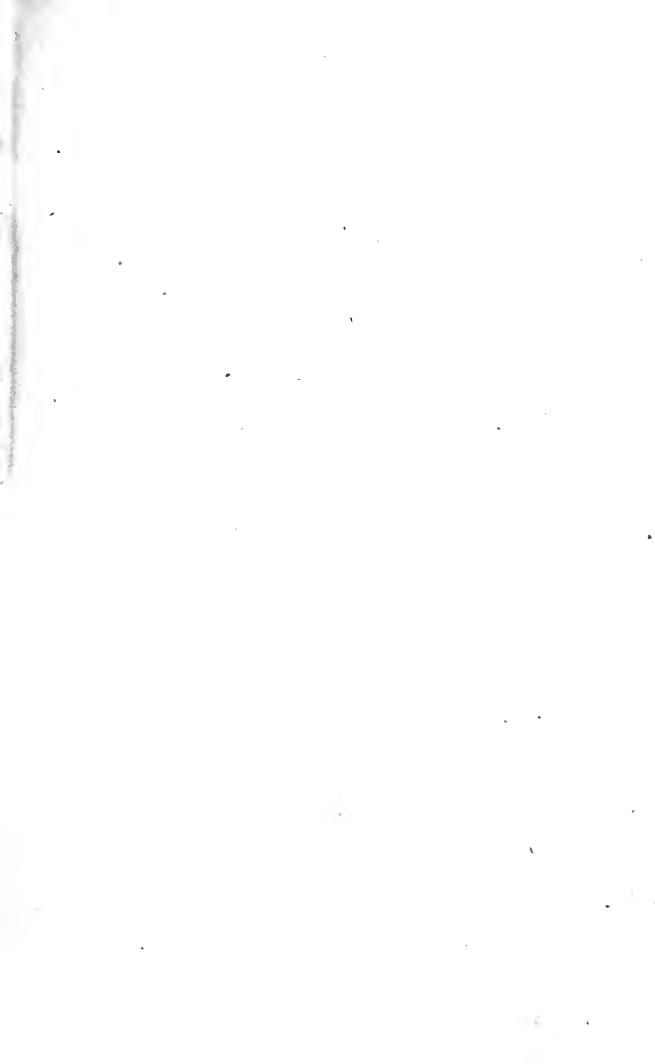
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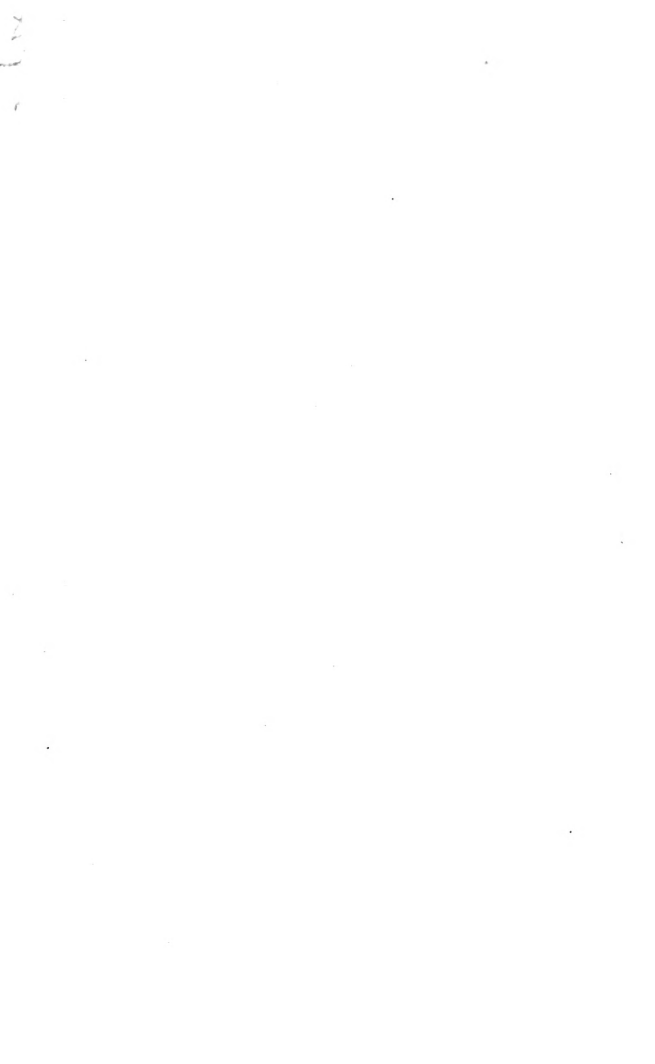
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## TESTIMONIALS

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To insure to the "History of the Churches in New York" as much accuracy as possible, the sketch of each denomination was exhibited, when written, to some intelligent man in that denomination, that the errors, if any were found, might be corrected."

The following testimonials have been cheerfully given :

*From the Rev. Dr. De Witt of the Reformed Dutch Church.*

"I have perused that part of the proposed publication of a volume prepared by the Rev. Jonathan Greenleaf, giving the history of the Reformed Dutch Churches in this city, and am pleased with the accuracy which characterizes it. I cordially commend it for publication, and the patronage of our religious community."

THOMAS DEWITT,

*One of the Ministers of the Collegiate R. D. Church.*

NEW YORK, January 27, 1846.

*From the Rev. Mr. Stohlmann of the Lutheran Church.*

“I hereby certify that the Rev. J. Greenleaf has exhibited to me a sketch of the history of the Lutheran Church in this city, and as far as I have any knowledge of the facts stated, I believe them to be accurate.”

CHARLES FRED. E. STOHLMANN,

*Pastor of St. Matthew's Church in Walker street.*

---

*From the Rev. Dr. Anthon of the Episcopal Church.*

“Rev. J. Greenleaf,—Dear Sir :—You were pleased, a short time since, to read to me in manuscript, a sketch which you had prepared of the Protestant Episcopal Church in the city of New York. I am happy to be able to say that I listened to it with much interest for the valuable information contained in it, and which gave ample proof, in my judgment, of your accuracy, faithfulness, and diligence. A work of this kind is much wanted for reference, and the plan and details of your volume will, I believe, ensure its extensive circulation.”

I am respectfully, your ob't serv't,

HENRY ANTHON,

*Rector of St. Mark's Church.*

NEW YORK, May 19, 1846.

*From the Rev. Dr. Krebs, of the Presbyterian Church.*

“The Rev. Jonathan Greenleaf has submitted to me his history of the Presbyterian Churches in this city, which I believe to be very accurate, and hope to see published.”

JOHN M. KREBS,

*Minister of the Rutgers Street Church.*

NEW YORK, January 26, 1846.

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*From the Rev. Dr. Patton of the Presbyterian Church.*

“The Rev. Jonathan Greenleaf has read over to me that portion of his sketch of the history of the churches of this city, which particularly relates to the Presbyterian interest. It affords me pleasure to say that as far as I am conversant with the facts, he has embodied them with great accuracy and impartiality; and that as put forth by him they will furnish many instructive lessons.”

WM. PATTON,

*Pastor of the Spring Street Church:*

NEW YORK, May 18, 1846.

---

*From the Rev. Mr. McLaren of the Associate Reformed Presbyterian Church.*

“The Rev. Jonathan Greenleaf has read to me his history of the Associate Reformed Churches

in the city of New York, and I believe it to be very accurate."

WILLIAM MCLAREN,

*Pastor of the Associate Ref. Church, Franklin street.*

NEW YORK, February 9, 1846.

---

*From the Rev. Dr. Stark, of the Associate Presbyterian Church.*

"The Rev. Jonathan Greenleaf has read to me the account he has drawn up of the Associate Presbyterian Churches in this city, and I believe it to be perfectly correct."

ANDREW STARK,

*Minister of the Associate Presbyterian Church, Grand street.*

NEW YORK, 9th February, 1846.

---

*From the Rev. Dr. McLeod, of the Reformed Presbyterian Church.*

"The Rev. Mr. Greenleaf, the compiler of the Sketches of the History of the Churches in this city, having submitted to me the history of the Reformed Presbyterian Church which is to appear in that publication, I hereby certify to the accuracy of the substantial facts which it presents."

JOHN N. McLEOD,

*Pastor of the Ref. Pres. Church, Prince Street, New York.*

NEW YORK, May 20, 1846.

*From the Rev. Dr. Williams, of the Baptist Church.*

“The Rev. Jonathan Greenleaf having read to me his manuscript account of the Baptist Churches of this city, I take pleasure in certifying to the research it has evidently cost him, and to its substantial accuracy, as far as I have knowledge of the facts.”

WILLIAM R. WILLIAMS,

*Pastor of the Amity Street Baptist Church.*

NEW YORK, February 25, 1846.

---

*From the Rev. Mr. Bigler, of the Moravian Church.*

“This is to certify that the Rev. Mr. Greenleaf communicated to me the short historical sketch of the United Brethren or Moravian church in this city; and that so far as I am able to judge it is correct.”

DAVID BIGLER,

*Pastor of the Moravian Church, New York.*

NEW YORK, March 4, 1846.

---

*From the Rev. P. P. Sandford, of the Methodist Episcopal Church.*

“The Rev. Mr. Greenleaf having read to me his sketch of the Methodist Episcopal Church in

this city, I hereby certify that the same is substantially correct, as far as I have knowledge of the facts."

P. P. SANDFORD,

*Presiding Elder of the New York District.*

NEW YORK, March 17, 1846.

---

*From the Rev. Mr. Stillwell, of the Methodist Society.*

"The Rev. J. Greenleaf has read to me his history of the rise and present condition of the Methodist Society in New York, together with that of the Methodist Protestant Church, which I consider correct."

W. M. STILLWELL,

*Minister of the Meth. Soc., New York.*

NEW YORK, February 9, 1846.

---

*From the Rt. Rev. Bishop McCloskey, of the Roman Catholic Church.*

"This is to certify that the Rev. Mr. Greenleaf has exhibited to me the brief historical and statistical sketch which he has prepared of the different Catholic Churches of this city. His statements, I believe, are all sufficiently accurate."

JOHN McCLOSKEY,

*Bp. Coadjutor of New York.*

NEW YORK, March 5, 1846.



*From the Rev. Mr. Balch, of the Universalist Church.*

“This certifies that I have heard the Rev. Jonathan Greenleaf read a brief sketch of the rise, progress, and present condition of the Universalist Churches in this city, and that I believe his relation to be correct.”

WM. S. BALCH,

*Pastor of the Bleeker Street Universalist Society.*

NEW YORK, May 18, 1846.

---

*From the Rev. Mr. Harrison, of the Congregational Church.*

“This may certify that the Rev. Mr. Greenleaf has read to me his sketch of the History of the Congregational Churches in this city, and I believe it to be correct.”

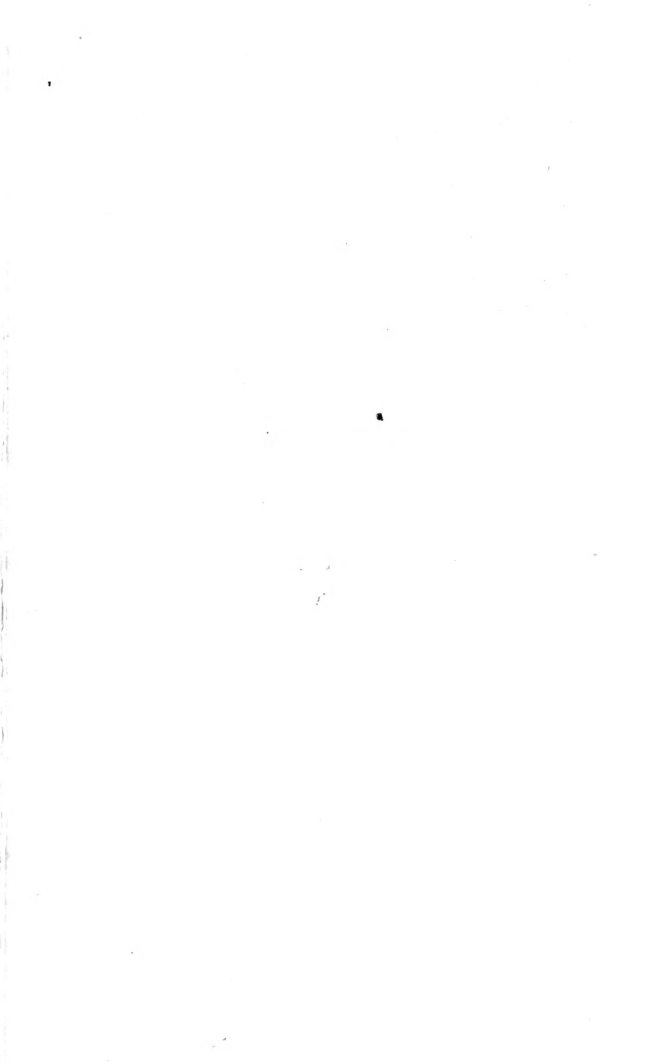
JOSEPH HARRISON,

*Pastor of the Providence Chapel, Thompson Street, N. Y.*

NEW YORK, May 16, 1846.

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The information respecting the Jews, the Friends, the New Jerusalem Church, the Unitarian Church, and the Christian Church, was furnished to a considerable extent by leading men in those denominations, and hence it was considered unnecessary to obtain any certificates to the accuracy of the sketches of those bodies.



A

# HISTORY OF THE CHURCHES,

OF

ALL DENOMINATIONS,

IN THE

## CITY OF NEW YORK,

FROM THE FIRST SETTLEMENT TO THE YEAR 1846.

BY

### JONATHAN GREENLEAF,

PASTOR OF THE WALLABOUT PRESBYTERIAN CHURCH, BROOKLYN.

---

New York :

E. FRENCH, 136 NASSAU STREET.

PORTLAND: HYDE, LORD & DUREN.

1846.

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## P R E F A C E.

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It is not pretended that the following pages present *all* the facts pertaining to the ecclesiastical affairs of the city of New York ; still, it is believed that the most material are here embodied. It is also believed that the facts here stated, and the dates given, may both be relied on, as no pains have been spared to render them accurate. In relation to these, as well as to the numbers in the several Churches—reference may be had to the minutes of the General Synod of the Reformed Dutch Church ; the journals of the Annual Convention of the Episcopal Church ; the minutes of the General Assembly of the Presbyterian Church, together with the minutes of the Synod of New York and New Jersey ; the minutes of the New York and Hudson River Baptist Associations ; and the minutes of the Methodist

Annual Conference. These sources of information have been carefully examined. In relation to the various branches from these denominations, as well as the other denominations in the city, whether composed of a single Church, or of several associated, their annual publications have been examined, if they have made any, or information has been sought from intelligent men among them; and then to ensure, if possible, perfect accuracy, the sketch of each denomination, when written, has been exhibited to some leading minister in that denomination, for examination and correction.

Chronological order is observed throughout, as far as it was practicable.

In recording similar facts in so many instances, much variety of expression cannot be expected. No attempt of the kind has been made, and as far as style is concerned, all that has been aimed at, has been to present the information in a concise and intelligible manner.

With these explanations the book is submitted to the judgment of the public.

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## REFORMED DUTCH CHURCH, 1626.

---

THE city of New York being originally settled by the Dutch, it was very natural that the Reformed Dutch Church should have the precedence among the people. And so it was. There were members of that church in New York as early as the year 1620, and it is believed that, in 1626, a church organization was effected. From 1639, there are regular records.

The Dutch having obtained permission of the natives, built a fort on Manhattan Island in 1623. This fort stood on what is called "the Battery," not far, as is said, from the "Bowling Green." It was a large square, containing several houses, and in 1642, a church edifice was erected in the south-east corner of the fort, which stood

nearly one hundred years, and was finally burnt down in 1741, and not again rebuilt.

The building of this first church is thus related in "Watson's Olden Time." "The Dutch Reformed Church was erected within the fort by Gov. Keift, in 1642, being a stone structure, with split oaken shingles, then called 'wooden slate.' The cause and manner of its establishment has been curiously related by DeVries, saying, 'As I was every day with Commander Keift, I told him, that as he had now made a fine tavern, the Stadt-herberg, at Coenties slip, that we also wanted very badly a church; for until then we had nothing but a mean barn (in appearance) for our worship; whereas in New England, their first concern was a fine church, and we ought to do the same. Wherefore I told him I would contribute a hundred guilders, and he, as Governor, should precede me. Whereupon we agreed, and chose J. P. Kuyter, I. C. Damen, with ourselves, as four *Kerck Meesters*, to superintend the building. John and Richard Ogden contracted to build the same of stone for 2,500 guilders, say £416. It was to be seventy-feet by fifty-two, and six-

teen feet high.' Before another house of worship was erected, the city had begun to be settled a little further out, so that in 1695 there was about 850 families found here, divided in six denominations, viz. Dutch families within the fort, 90; Dutch Calvinists, 450; Dutch Lutherans, 30; French, 200; Jews, 20; English dissenters, 40; and about 20 families of Dutch Calvinists at Harlem. Rev. Dr. Henricus Selyns, or Solinus, as he is sometimes called, preached to the Dutch Calvinists in the city proper, and at Harlem; Dr. Perot was the French minister; and Saul Brown was the minister of the Jews. The Lutheran congregation was very small, and it is not known whether they had any stated minister. As the people began to stretch themselves abroad, another church was projected, and was built in 1693, in what was then called 'Garden Alley,' but afterwards 'Garden Street,' and now 'Exchange Place,' running in the rear of the Merchants' Exchange, and thence into Broad street. The ground here had been laid out and cultivated with much taste, and hence, probably, the name 'Garden Alley' was given to the street passing by it. The

location of a church here was objected to by some as being 'too far out of town,' but was finally carried. 'A rare demur,' says the writer of the account, 'in our modern views of distance.' This was afterwards called 'The South Church.' "

The building was eight square, with a tower or steeple in the centre of the roof. In 1776, the edifice was enlarged and repaired. The last sermon ever preached in it was delivered to fourteen hearers. It was closed for some time, and in 1807, was rebuilt of stone, sixty-six feet long, and fifty wide, and a large congregation continued to assemble there until, in 1813, it was separated from the Collegiate Church, and became a distinct charge.

#### MIDDLE DUTCH CHURCH.

The increasing population of the city made it necessary for the Dutch Church to erect another house of worship not many years after the erection of the South, or Garden Street Church. This was built on Nassau street, between Cedar and Liberty streets. Until the erection of a third building this was called "The New Church," but

has been known for many years as "The Middle Dutch Church." This was opened in 1729. It is a most substantial stone building, 100 feet long, and 70 feet wide, with a good steeple and bell. When first built it had no gallery, and the ceiling was one entire arch without pillars. The pulpit was on the eastern side. It remained in this form for more than thirty years, but in 1764, the pulpit was removed to the north end of the house, a gallery was erected on the three other sides, and large pillars put up to support the roof. During the Revolutionary war it was closed as a place of worship, and used by the British as a prison and a riding-school, while the pews and other wood-work were torn up and used as fuel. After the war it was repaired, and continued as a place of worship, becoming, as is believed, the birth-place of many souls, until the year 1844, when the business of the city having increased so much around it, that almost every family for a considerable distance had removed, and two commodious houses of worship belonging to the collegiate church having been previously built in the upper part of the city, it was thought expe-

dient to relinquish public worship in the Middle Church. A farewell meeting was held in the church on Sabbath evening, August 11, 1844, when the Rev. Dr. Knox, the senior pastor, preached from John iv. 20—24, showing that God required spiritual worship, but that the place where it was offered was immaterial; and the Rev. Dr. De Witt, one of the colleague pastors, presented an outline of the history of the Church, and pronounced the benediction in the Dutch language. It was then leased to the government for the city Post Office, the exterior of the building being not materially altered, and the cemetery around it remaining untouched.

#### NORTH DUTCH CHURCH.

The Dutch congregation, finding their two churches in Garden Street and Nassau street, would not accommodate the people, projected the building of another, on William street, corner of Fulton street, and it was erected on ground given to the church by John Harpending, Esq; the cornerstone of the building was laid July 2d, 1767, and the house was completed and opened



for public worship May 25th, 1769. It was called "The North Dutch Church." It is a fine stone building, measuring 100 feet by 70, with a lofty steeple, and was built at a cost of £11,948 9s. 4d. In 1842, the interior of the building was remodelled, and somewhat *modernized*, but the exterior preserves the stately, venerable, and imposing appearance of ancient times. Until a few years before the erection of the North Church, all the public religious services had been held in the Dutch language. But the increase of the English language among the people, and the proportionate decline of the Dutch, became too apparent to escape the notice of observing men; and it became more and more evident to reflecting minds that unless the English language was introduced, the younger people would attach themselves to churches where that language was used, and the Dutch churches would dwindle away. Long discussions were held on this subject, and no little excitement was produced by the resolution which was finally adopted by the Consistory of the Collegiate Church to call a minister who should officiate in the English language, while the

Dutch was still to be continued for a part of each Sabbath. The Rev. Dr. Laidlie was the person called, and he preached his first sermon in English in the Middle Dutch Church, on the afternoon of the last Sabbath in March, 1764, from 2 Cor. v., 11, "*Knowing therefore the terror of the Lord, we persuade men.*" All the services were conducted in English except the singing, which was performed in Dutch, led by Jacobus Van Antwerp, "the fore singer," as the congregation were unacquainted with English psalmody. The house was densely crowded, the aisles were filled, many climbed up in the windows, and many of the most respectable people stood through the whole exercise.\*

#### NINTH STREET CHURCH.

This is a plain though a substantial brick building, without a spire, 94 feet long, and 64 wide, erected in the year 1837, on the north side of Ninth street, between Broadway and the Bowery. It is found a very convenient location for a large portion of the Collegiate Church who have removed to that section of the city.

\* See "Olden Time in New York," pages 17, 18.

## CHURCH ON LAFAYETTE PLACE.

This is an elegant modern built granite edifice erected by the Collegiate Church in 1839. It measures 110 feet by 75, and will comfortably accommodate nearly 1500 persons. It stands on the corner of Lafayette place and Fourth street, near Broadway. These three Churches, viz., "The *North Church*," now, however, the most southern of all the Dutch Churches, the Ninth Street Church, and the Church on Lafayette place, are now the places of worship for the "Collegiate Dutch Church," and are under but one ecclesiastical jurisdiction. At the last report, in June, 1845, the Collegiate Church contained 490 families, and 1376 members in communion. There are now in the Church four stated pastors.

The following list exhibits the names of the pastors of the Collegiate Church,\* with the dates of their installation, and dismissal or death, so far as it is known :

Rev. Everardus Bogardus, died 1517.

Rev. Johannes Megapolensis,	{ brothers and col- leagues in 1619, the last named a physi- cian. Little is known of either.
Rev. Samuel Megapolensis,	

Rev. Samuel Drissius, was settled as colleague with Samuel Megapolensis who survived his brother,—both were dead in 1669.

Rev. Wilhelmus Van Nieuwenhuysen, D.D., called from Holland in 1671, removed to Brooklyn in 1676, but officiated some in New York till his death in 1680.

Rev. Henricus Solyns, called from Holland to Brooklyn in 1660, and officiated there and at Gov. Stuyvesant's Chapel at the Bouwerie, for about a year, when he returned to Holland. Recalled to the Collegiate Church in 1682, and died 1700.

Rev. Gualterus Dubois, installed 1699, died 1756.

Rev. Henricus Boel, settled as colleague with Mr. Dubois 1713, and died 1754.

Rev. Johannes Ritzema, settled as colleague with the two preceding in 1744, left the city at the commencement of the war in 1776, and died at Kinderhook in 1796.

Rev. Lambertus de Ronde, settled in 1751, the three preceding being then living, and died at Schaghticoke in 1795.

Rev. Archibald Laidlie, D.D., called to preach in English in 1764, died of consumption at Redhook, 1778, aged 51.

Rev. John H. Livingston, D.D., settled in 1770, resigned his charge, having been appointed Professor of Theology in the Seminary at New Brunswick, in 1810, where he died Jan. 20, 1825, aged 79.

Rev. William Linn, settled in 1785, dismissed on account of ill health in 1805, died at Albany, Jan., 1808.

Rev. Gerardus A. Kuypers, installed May, 1789, died June 28, 1833.

Rev. John N. Abeel, installed in 1795, died Jan. 19, 1812, after a lingering sickness of seven years.

Rev. John Schureman, settled 1809, dismissed in 1811, having been elected a professor in the College at New Brunswick.

Rev. Jacob Brodhead, D.D., installed Dec., 1809, resigned the charge 1813.

Rev. Philip Milledoler, D.D., settled Feb., 1813, resigned the charge Feb., 1825.

Rev. John Knox, D.D., ordained and installed July 14, 1816, still living.

Rev. Paschal N. Strong, ordained and installed July 14, 1816, died at St. Croix, W. I., April 7, 1825.

Rev. Wm. C. Brownlee, D.D., installed June 17, 1826, still living.

Rev. Thomas De Witt, D.D., installed Sept. 16, 1827, still living.

Rev. Thomas E. Vermilye, D.D., installed Nov., 1839, still living.

### GARDEN STREET, OR SOUTH CHURCH.

As before stated, the Garden Street, or South Church was originally a part of the collegiate charge, and in this relation it remained until the year 1813, when it was separated, and the Rev. James M. Mathews was installed its pastor. Rev. Dr. Mathews remained sole pastor of the church until 1834,

when the Rev. Mancius S. Hutton was installed as colleague pastor; Dr. Mathews being then Chancellor of the University of New York. At the great fire in New York, on the 16th of December, 1835, the church edifice in Garden street was burnt, although the walls were left standing. But it was thought best not to repair or rebuild on that spot, as almost every family had removed from that vicinity, and stores and large warehouses occupied the place of dwellings. After due consideration a site was selected for a church edifice on Murray street, corner of Church street, and preparations made to erect a building. A part of the people, however, had a preference for the upper part of the city, and a new building was projected to stand on Wooster street, fronting Washington square, and a new church was organized, called the "Reformed Dutch Church on Washington Square." Both pastors resigned the charge of the "South Church," and became colleague pastors of the new church. The church edifice on Murray street was completed and opened toward the close of the year 1837, and in April, 1838, the Rev. John M. Macauley was

ordained and installed pastor of the "South Dutch Church," which office he still sustains. The church numbers 261 in communion.

#### CHURCH ON WASHINGTON SQUARE.

This church was organized in April, 1837, and consisted of 49 original members. Rev. Dr. Mathews and Rev. Mr. Hutton became pastors of the church, and commenced preaching in the chapel of the University, until the new edifice was completed in 1840. In 1842 Dr. Mathews resigned his charge, and Rev. Dr. Hutton remains sole pastor. The church numbers 243 in communion.

#### CHURCH AT HARLEM.

It is difficult, if not quite impossible, to ascertain with precision when a church organization was effected at Harlem. Dutch settlers were there very early, but whether they were in connection with the Collegiate Church, or whether they were formed into a distinct church, there are no records to show. It is stated in the old Dutch Records of Harlem, that on September 30, 1686, the Rev.

Henricus Solyns preached the first sermon in a new church then built, and administered the Lord's Supper. Hence, there was then a church and a house of worship. The want of records prevents also any definite information concerning the names of the ministers who may have officiated here, for nearly 100 years after this. The first minister of whom we have any definite account was the Rev. Martinus Schoonmaker, who held the pastoral office at Harlem previous to the year 1785, officiating there and at Gravesend; but he left in that year, and become pastor of the Dutch Church in Flatbush, where he died May 20, 1824, at the advanced age of 87 years. It is not known precisely how long he had preached at Harlem. Up to this time it is supposed that the services at Harlem had been conducted in the Dutch language, but it is doubtful whether preaching in that language was continued after this.\* After the dismissal of Mr. Schoonmaker, the church at

\* The supposition that the public services at Harlem had been performed in Dutch is grounded on the fact that Mr. Schoonmaker always preached in Dutch at Flatbush, never having attempted it in English but once.—See *Prime's History of Long Island*, page 328.



Harlem remained destitute of a stated pastor for the space of nearly six years, but in September, 1791, a call was presented to the Rev. John F. Jackson, which he accepted. Mr. Jackson remained pastor of the church more than thirteen years, and resigned the charge in April, 1805. Immediately after this the church called the Rev. Philip Milledoler, which he declined. The next pastor of this church was the Rev. Jeremiah Romeyn, who was settled here in April, 1806. After about seven years some difficulties arose, and at the meeting of classis in November, 1813, Mr. Romeyn requested to be dismissed, the church consenting thereto. But the classis declined to comply with the request. In January following this request was renewed and granted. But the troubles in the church did not end with the dismissal of the minister, and in October, 1814, the classis appointed a committee of investigation, and after about eighteen months, the congregation united in presenting a call to Mr. Cornelius C. Vermule, which he accepted. This took place in September, 1816. Rev. Dr. Vermule continued his labors at Harlem acceptably and usefully for the term

of twenty years, when his health becoming impaired, he resigned his charge in October, 1836, and after a vacancy of something over a year, the present pastor of the church, the Rev. Richard L. Schoonmaker, was ordained in March, 1838.

#### GERMAN REFORMED CHURCH.

Among the very early inhabitants of New York were some Germans, both Lutherans and Calvinists, and, as might of course be expected, they had some church order here in the "olden time." But of their very early movements little or no record remains. We have some few traces of the Lutheran Church, but nothing very distinct of the Calvinistic part,—generally known as the "German Reformed,"—until about the year 1758. Before this the German emigrants to New York, who were in sentiment Calvinists, and who understood the Low Dutch language, attached themselves to the Reformed Dutch Church, while those who could speak German only were constrained to attend the Lutheran Church, where the service was in German. But about the year 1758, the number having considerably increased, a

meeting was established of the members of the true German Reformed Church. A subscription was made to support a minister, and a building, formerly used as a theatre, was purchased for \$1250, and fitted up as a place of worship. It stood on Nassau street, between John street and Maiden Lane. The first minister employed was the Rev. Mr. Rozencrantz, who had been preaching to a small congregation of Germans on the Mohawk river, and was driven off by the Indians. He officiated in the German Church in New York for about a year. Two others, whose names are unknown, succeeded, but neither remained long. After this the Church wrote to the Consistory of Heidelburgh, requesting them to send over a suitable man for their minister, and accordingly the Rev. J. M. Kern was sent, and arrived in New York in Sept., 1763, and took charge of the congregation. By his advice the church adopted the name of the "German Reformed Congregation in New York," attaching themselves to the Classis of Amsterdam and Synod of North Holland. This brought them at once into connection with the Collegiate Reformed Dutch Church in

this city ; and when a regular call of the German Church was made out for Mr. Kern to take the pastoral office, the Rev. Mr. De Ronde, of the Collegiate Church, presided at the meeting, and Mr. Kern was installed by the ministers of the Collegiate Church on January 27, 1764. The congregation had not occupied their house of worship for a year, when, being already an old and decayed building, they found it necessary to take it down and rebuild it. This was done in the year 1765, the corner-stone being laid on the 8th of March in that year, by the Rev. Mr. Kern and the consistory of the church, each one placing a stone of the foundation. Mr. Kern continued with the church but a few years after this, and was succeeded, in 1772, by Rev. C. F. Foering, who was installed in May in that year by the ministers of the Collegiate Church, as his predecessor had been. Mr. Foering was succeeded by Rev. Mr. Gebhard, who was pastor in 1776, when the British took possession of the city. He then went to Claverack, a town back of Hudson, where he preached till his death.

Soon after the close of the war, in Dec., 1783, the church obtained as a pastor the

Rev. J. D. Gross, and after him, in May, 1795, the Rev. Philip Milledoler was called, and continued pastor of the church for about ten years. About this time very trying controversies arose in the church, and parties were arrayed against each other. They still had preaching. Rev. Mr. Runkle, Rev. Mr. Dryer, and Rev. Mr. Smith successively ministered to the congregation from 1805 to 1814, although the regularity of their several settlements was called in question by parties among themselves. In the year 1804, the Rev. Mr. Labagh was called, with the approbation of the Classis, and continued as pastor, in a state of tolerable quiet, until the year 1822, when he resigned his charge. At this time the congregation thought it best to dispose of their house of worship in Nassau street, and erect a new church edifice in Forsyth street, which was accordingly done. The old building was sold. It is still standing on Nassau street, near Maiden Lane, and is converted into an eating-house, known as "Gosling's Dining Saloon." It bears the street numbers of 64 and 66.

The first minister in the new house was the Rev. Charles Knouse, who officiated

there until the year 1827. Rev. George Mills succeeded him in 1828, and continued to officiate for five years, leaving in 1833. In the next year the Lutheran party, who had been struggling in the church for many years, obtained possession, and, under their auspices, the Rev. Lewis Smith officiated three years, from 1834 to 1837, when he died.

The question of right to the church edifice had been before the State Court of Chancery for some time, and was undecided at the time of Mr. Smith's death. After this event took place, in the early part of 1838, Rev. John S. Ebaugh commenced preaching in the church for the "German Reformed," but before the close of the year the Lutheran party were put in possession of the property by a decision of the Vice Chancellor. Thus matters remained until the spring of 1844, when the Chancellor reversed the decision before given, and gave back the house to the German Reformed Church, and the Lutherans retired to a hall on Grand street, making a final appeal to the "Court of Errors." In Jan., 1846, this court reversed the decision of the Chancellor, and the Lutherans again took possession of the house of worship.

## REFORMED DUTCH CHURCH AT GREENWICH.

At a meeting of the 'classis of New York, in November, 1803, a request was made in behalf of a number of members of the Reformed Dutch Church, residing at Greenwich, "to be constituted and organized into a congregation in connection with, and under the jurisdiction of, the classis." This request was granted, and on the 9th of December following, the church was duly organized. The first pastor of the church was the Rev. Stephen N. Rowan, who was ordained and installed in December, 1807, and continued his labors until August, 1819, when some difficulties arising between him and the consistory, the pastoral connection was dissolved, and a portion of the congregation leaving with him, they organized what was called "The Eighth Presbyterian Church," and erected a house of worship on Christopher street, formerly called "Skinner road." Rev. Charles Hardenburgh succeeded Mr. Rowan in the Dutch Church, being installed in May, 1820, but was removed by death in September of the next year. The next pastor of the church was the Rev

Nicholas I. Marselus, who commenced his labors in April, 1822.

The old church edifice which was built in 1802, and enlarged in 1807, and in which the congregation then worshipped, was a wooden building, standing midway between Amos and Charles streets. This was found to be too small for the accommodation of the increasing congregation, and in 1826 it was sold to a society of Reformed Presbyterians, and removed entire to Waverley Place, near Grove street, where it now stands. "The removal of a church entire, with a spire, containing a public clock, and in motion during the time, was regarded as a very novel sight, and the novelty was heightened by the fact that while it was under way through Charles street to Fourth street, a congregation was assembled within its walls, to whom a sermon was delivered from the pulpit by a clergyman who had been engaged by the mover for this purpose."\* In the place of the building thus sold, a very substantial and commodious brick edifice was erected in Bleecker street, corner of Amos street, and opened that year.

\* Rev. Dr. Marselus' Anniversary Sermon, page 38.



The labors of the Rev. Dr. Marselus, who continues pastor of the church, have been very successful, and notwithstanding the formation of many churches around, the communicants in that church were 525 at their last annual report, and the number of families in the congregation 300, a larger church and congregation than any other Dutch Church in the city, with the single exception of the Collegiate Church, which has four ministers, and three places of worship.

#### CHURCH ON TWENTY-FIRST STREET.

This church was a branch of the Reformed Dutch Church at Greenwich, and though very recent in its date, is very properly introduced here. Many of those who attended the church at Greenwich resided far above the location of that church, and the ultimate establishment of another Dutch Church in that section of the city had been for a long time an object of deep solicitude with many persons. Several years before it took place, the late Rev. John F. Jackson communicated his intention to give freely a

sufficient plot of ground for church purposes, whenever a Dutch Church should be organized in that region; and when it was found that a sufficient number of families and church members were collected to warrant the undertaking, measures were taken to organize a church, secure the ground, and erect a suitable building. Before this took place, Mr. Jackson had departed to his rest, but his widow and children promptly and cheerfully carried out his design.

The Church was organized in the Greenwich Church, March 20, 1836, and here they continued to worship for nearly three years, until a house of worship was prepared for their reception. This was accomplished in 1838, when a convenient building of brick was erected on Twenty-First street, near Fifth Avenue, fifty-six feet long, and thirty-four feet wide. Soon after this, the Rev. Edward H. May was installed pastor of the church, in which office he still continues. Forty families were reported in the congregation in June last, and sixty-seven members in communion.

## BLOOMINGDALE DUTCH CHURCH.

About five miles from the City Hall, near the North river, there was very early a little village called "Harsenville," from the name of some of the first settlers. That name is nearly lost at this day,—the whole district around being known as "Bloomingdale." The Dutch people there, who were religious, were generally connected with the Collegiate Church, but, being at an inconvenient distance from the place of public worship, in the early part of the year 1805, Mr. Jacob Harsen erected on his own land a small wooden building for a house of worship, and it was publicly dedicated as such by the Rev. Dr. Livingston, on the last Sabbath in June, 1805. On the 9th of September, in the same year, a church of four members was organized by Dr. Livingston in the house of Mr. Harsen, and called "The Harsenville Church," but now known as the Bloomingdale Dutch Church. To this church another member was soon added, and the officers were duly installed, October 20th, and the house of worship was conveyed to the church by Mr. Harsen.

The first pastor of this church was the Rev. Alexander Gunn, who was called May 21st, 1808. The church, being few in number, struggled along under many embarrassments for about six years, when, in the midst of pecuniary difficulties, they resolved to erect a better church edifice. A successful effort was accordingly made, and a substantial building of stone was erected, at a cost of \$16,000. It stands on 68th Street, between 9th and 10th Avenues, and measures 65 feet by 55, and, what is worthy of special remark, the efforts of the people were so successful that when the house was finished they were less in debt than when they began,—evincing how a kind Providence favors those who seek the promotion of his glory in the extension of the Redeemer's kingdom. The old house of worship continued to be used for evening services and meetings on week days until 1832, when it was consumed by fire.

Dr. Gunn continued pastor of the church until his death, which took place October 1st, 1828, in the 44th year of his age, and the 20th year of his ministry.

Rev. Francis M. Kip was the second pastor of the church. He was called July 8th,

1830, and resigned his charge September 27th, 1831.

The church was then supplied for six months by Rev. Isaac P. Labagh, and afterwards, for two years and a half, by Rev. John Alburdis. The third and present pastor of the church is the Rev. Enoch Van Aken, who was called to the pastoral charge May 26th, 1835.

The present number of members in the church is 82.

#### THE NORTH-WEST DUTCH CHURCH.

About the year 1807, it was thought proper to attempt the establishment of another Reformed Dutch Church. Accordingly a site was selected for a building by the Consistory of the Collegiate Church, on Franklin street, between Church and Chapel streets,—now West Broadway; and in the course of that year the organization was effected, and though organized as a branch of the Collegiate Church, yet when they began to act it was in an independent manner, and so they have continued. It was incorporated under the statute as “The North-

west Dutch Church," though it is generally known among the people as the "Franklin Street Church."

The first pastor of this church was the Rev. Christian Bork, who was called here from Schodac, near Albany, in the spring of 1808, and continued his ministry until his death, in September, 1823. The history of Mr. Bork is interesting. He was born in the city of Berlin, in Prussia, about the year 1756. His early education was rather limited, but he improved well what advantages he had, joining therewith a very retentive memory, a large share of excellent common sense, and a remarkably enterprising spirit. When he was about 18 years of age the Revolutionary war commenced, and some Hessian troops being about to be sent from Germany to assist the British in the reduction of the Colonies, he enlisted as a common soldier in one of those companies, designing in this way to see the New World. Soon after landing, his company was attached to the northern army, under General Burgoyne, and he was captured with him near Saratoga, on October 17th, 1777. A large portion of the Hessian soldiers remained in the country,

adopting it finally as their own. Thus did Mr. Bork. Directing his steps towards Albany, he offered himself as a teacher, and, as he spoke both High and Low Dutch fluently, he was well received by the Dutch people in that region. In the course of a few years he married into a respectable Dutch family, and now considering himself a citizen, before the close of the war, he enlisted in the American army, in what was termed the "nine months service," served out the time, and obtained an honorable discharge.

After leaving the army Mr. Bork resumed the business of teaching. Until this time he had lead a careless life; but now it was ordered in Providence that the Rev. Dr. Livingston should visit that region of country, in order to carry the gospel to the scattered population. As there were few houses of worship, he was at one time holding a meeting in a barn, and there Mr. Bork heard the word unto his salvation, and with his characteristic promptness, he embraced the offer of eternal life; and though many obstacles lay in his path, he resolved to encounter them all, and make his way into the min-

istry. He was encouraged in this effort by the Rev. Mr. Bassett, pastor of the Dutch Church in Albany, under whose direction he pursued his studies, until he was licensed to preach the gospel. He preached to good acceptance for several years in the vicinity of Albany; and was pastor of the Reformed Dutch Church at Schodac, when he was called to New York. His ministry in Franklin street, which lasted about fifteen years, was productive of much good. His public ministrations were plain, scriptural and faithful, and his preaching will be long remembered by those who were privileged to hear it.

Mr. Bork died greatly lamented, as before stated, in September, 1823, and was succeeded in the following spring, by the Rev. George Dubois. After some years the health of Mr. Dubois became impaired, and finding the large charge of the church in Franklin street more than he could sustain, he resigned it in the summer of 1837, and was afterwards settled in the Dutch Church in Tarrytown, where he died. The next pastor of the church was the Rev. Christopher Hunt, who was installed in November, 1837. The



ministry of Mr. Hunt was very brief. In a little more than a year after his settlement he was taken sick, and he died May 7th, 1839, aged 38. After the death of Mr. Hunt, the Rev. James Harkness was hired for a year, and a strong desire was manifested by a part of the people to call him as permanent pastor ; others thought differently, and the result was a separation. Nearly the whole of the consistory, with nearly half of the members of the church, left, and with Mr. Harkness as the preacher, established separate worship in a Hall, on the corner of Broadway and Leonard street. They afterwards united with the Laight Street Presbyterian Church. In November, 1840, the Rev. James B. Hardenbergh, D.D., was installed pastor of the Franklin Street Church. Divine Providence has again smiled upon them ; their desolations are repaired ; their house of worship is well filled ; and they reported in June last, 300 members in communion. Dr. Hardenbergh is still their pastor.

#### MARKET STREET CHURCH.

After the establishment of the Franklin Street Church, in 1807, no farther attempt

was made by the Dutch Church to extend their borders, for about twelve years, and then three churches were added in quick succession, viz: Market Street, Houston Street, and Broome Street.

The "Market Street Church" was organized in September, 1819, by Rev. Drs. Milledoler and Kuypers, then the pastors of the Collegiate Church, when thirty-one members were enrolled. The house of worship now standing on Market street, at the corner of Henry street, was erected during that summer, and occupied immediately by the newly constituted body. They were not long without a pastor, as the Rev. William McMurray was ordained, and installed as such, in the following year. Dr. McMurray remained in the pastoral office in this church for 15 years, and was removed by death in the autumn of 1835. The church was vacant for nearly one year, when the Rev. Isaac Ferris, D.D., then pastor of the First Dutch Church in Albany, accepted this call, and was installed in the summer of 1836,—he is still pastor. A large congregation assembles there, and the church reported, in June last, four hundred and forty-four members.

## HOUSTON STREET CHURCH.

In the year 1822, an effort of a missionary character was made to provide the means of grace for some destitute portions of the population, and the Rev. Stephen Ostrander was employed as a preacher. A large room in the Watch house, at the corner of Prince and Wooster streets, was procured, and a meeting for worship was held here for several months, the people having in view the establishment of a Reformed Dutch Church, somewhere in that region. As the matter ripened for an effort to build, there was a diversity of sentiment as to the place, which resulted in a separation, amicably accomplished, but of course demanding a great struggle in both sections.

The church, now worshipping on Green street, corner of Houston street, and known as the "Houston Street Dutch Church," was first formed. A consistory of three elders, and three deacons, was organized on the 15th of April, 1823, and at the communion in June following, other members had been added, making the whole number at that time eighteen. Arrangements were made

for the erection of a house of worship, which was accomplished, and the house was opened toward the close of the year 1825. Soon after this, the Rev. Eli Baldwin was ordained, and installed pastor of the church. After some years the health of Dr. Baldwin declined, and he resigned the charge of the church in the spring of 1839. At this time the congregation had become very small, and the people were greatly disheartened; they however called as pastor, the Rev. I. S. Demund, then pastor of a church in New Jersey, which he accepted, and was installed in July, 1839,—he is still pastor. The labors of Mr. Demund in this church have been much blessed; the congregation has been gradually increasing; many have been added to the church, which now enrolls one hundred and eighty-five members.

#### BROOME STREET DUTCH CHURCH.

When the division stated above took place, a site was selected for a church edifice on Broome street, corner of Greene street, and preparations made to build. Before the house of worship was finished, it was thought expedient to organize the church, which was

accomplished on the second Wednesday in December, 1823. The meeting-house was finished, and opened in the beginning of the next year, and in April, 1824, the Rev. Robert McLean was called as pastor. Mr. McLean remained but two years, when he resigned his charge, and was succeeded in April, 1826, by the Rev. Jacob Brodhead. The ministry of Dr. Brodhead continued over eleven years. He resigned in October, 1837; and was succeeded, in December following, by the Rev. Samuel A. Van Vranken. Dr. Van Vranken held the pastoral office for four years, being dismissed in October, 1841, having been elected Professor of Theology in the Theological Seminary at New Brunswick, New Jersey. The present pastor of the church, Rev. George H. Fisher, D.D., was called in December, 1841. This church has been generally in a flourishing condition since its establishment. The congregation is large, and they report 217 members in communion.

#### ORCHARD STREET CHURCH.

In the year 1826, the Rev. James H. Teller, a young minister of the Reformed Dutch

Church, commenced preaching in a school-room in Ludlow street, with a view of gathering a church. The enterprise was quite successful, and a church of 34 members was organized, December 27th, 1826. Arrangements were made to erect a church building, and a very substantial edifice was erected on Orchard street, between Broome and Delancy streets. A very considerable congregation was collected here, and for a time the affairs of the church looked encouraging. But in the summer of 1829, the health of Mr. Teller failed, and when he was constrained to leave the people, the Rev. James B. Hardenbergh was obtained as pastor, in the autumn of that year. The church at this time had increased to 150 members, and had their house of worship been free of debt, a flourishing church and congregation might have been collected. But was not so, and the people became discouraged, and Mr. Hardenbergh resigned his charge in July, 1830. Still for a time they struggled onward. The Rev. Dr. Janeway very generously gave the church one year's service, and they employed the Rev. Mr. Labagh for six months more. But the

congregation could not sustain themselves. The house of worship was sold under foreclosure of mortgage, and the church, then consisting of one hundred and sixty members, scattered into other churches.

### COLORED REFORMED DUTCH CHURCH.

About the year 1826, a church of a few members of colored people was organized by the Classis of New York, and Mr. Mark Jordan, a colored man, was licensed as their preacher. Their meetings were held in a school-room in Duane street, near Hudson street, and for a short time the prospect was encouraging; arrangements were made for building a house of worship, and a foundation was laid in Wooster street, near Canal street. But the thing did not succeed. After about two years the license of Mr. Jordan was withdrawn, and the church became extinct.

### VANDEWATER STREET CHURCH.

In the spring of 1829, the Presbyterian Church in Vandewater street ceased operations; during that year the use of that house

of worship was procured; a Reformed Dutch Church of a few members was organized, and the Rev. Richard Varick Dey became pastor. His ministry, however, was terminated within a year, and the church was disbanded.

#### MANHATTAN DUTCH CHURCH.

This church owes its origin to efforts put forth by the Young Men's Missionary Society of the Dutch Church in the northeastern part of the city, near the Dry Dock. On Third street, near Avenue D, there stands a house of worship, a frame building with a brick front, now occupied by the "Asbury African Methodist Church." This house was built about the year 1826, by a society of Congregationalists, having the Rev. John Dick as their minister. But this society very soon came to an end, and the building being sold for its debts, came at length into the possession of the Rev. Charles Knouse, and, in 1833, it was purchased by the Collegiate Dutch Church. Here a church was organized in the year 1833, consisting of eight males and thirteen



females. For several years it was known as "The Young Men's Mission Church," though now as "The Reformed Dutch Church of Manhattan." The Rev. Richard D. VanKleek was the first minister, but he officiated only about six months. Rev. Aaron A. Marcellus succeeded him, and remained a year and a half. On May 1, 1836, the Rev. Frederick F. Cornell became stated pastor of this church, and continues to the present time. The circumstances of this church and congregation have greatly improved. A new and substantial brick edifice was erected and opened in 1843, at a cost of about \$7,000. It is situated on Avenue B, corner of Fifth street, and here a very considerable congregation is assembled from Sabbath to Sabbath. One hundred and seventy-three members are enrolled in communion.

#### GERMAN EVANGELICAL MISSION CHURCH.

This church was collected by the labors of the Rev. John Rudy, a native of Germany, who commenced his ministry among the German population in New York in the

autumn of 1835. He commenced preaching in the German language in his own house, on the corner of Sixth street and Avenue D, and continued his meeting there until the following spring, when he removed his congregation to a schoolroom on Allen street. Here a church was organized by the Classis of New York, and some time after, the congregation having become considerably enlarged, a small house of worship was procured standing near the corner of Houston and Forsyth streets. The labors of Mr. Rudy were very successful, a large congregation was gathered under his ministry, and when he was removed by death, on February 9, 1842, no less than three hundred members had been gathered into the church by his instrumentality. A new and commodious house of worship had been built mainly through his labors, and about \$10,000 collected towards its payment. It stands on Houston street near Forsyth.

After the death of Mr. Rudy, the Rev. John C. Guldin was settled in this church, in May, 1842, and continues to this time, preaching in the German language only. The present number of communicants is three hundred and seventy-five.

## STANTON STREET DUTCH CHURCH.

This church was gathered by the labors of the Rev. John Lillie. It was organized with 77 members, March 29, 1843, and Mr. Lillie installed pastor in May of the same year. Meetings were held for a time in the chapel of the New York University, and then removed to Concert Hall on Broadway, and thence to a schoolroom in Allen street, near Broome street. A church edifice is now in progress of erection on Stanton street, corner of Forsyth.

“TRUE REFORMED PROTESTANT DUTCH  
CHURCH.”

Such is the style of the Dutch Church in King street. It appears that, in 1823, a difficulty arose in the Dutch Church, and several ministers and churches, principally in the eastern part of New Jersey, separated from the body, charging those they left with a departure from the standards of doctrine in the Dutch Church. The breach has never been healed, and to this day they have no fellowship with the main body. A church of this description was organized in this city

on September 1, 1823, consisting of forty-five members, and at the same time the Rev. Cornelius T. Demarest was installed its pastor. In the course of the following year a good house of worship was erected on King street, and here a devout and serious congregation continue to assemble. Mr. Demarest resigned his charge in October, 1839, and was succeeded in December following by the present pastor, the Rev. Samuel D. Westervelt. The present number of members in the church is about one hundred and seventy.

DATES OF THE REFORMED DUTCH CHURCHES  
IN NEW YORK, WITH THE NUMBER OF  
COMMUNICANTS IN JUNE, 1845.

	Date.	Com.
Collegiate Church,.....	1626	1376
Harlem Church,.....	1686	126
German Reformed,.....	1758	135
Greenwich Church,.....	1803	525
Bloomingdale Church,.....	1805	82
Franklin Street Church, .....	1807	300
South Church, Murray Street,.....	1813	261
Market Street Church,.....	1819	444
Houston Street Church,.....	1823	185
True Reformed Dutch Church,.....	1823	170
Broome Street Church,.....	1823	217
Manhattan Church,.....	1833	173
Twenty-first Street Church,.....	1836	67
German Mission Church,.....	1836	375
Church on Washington Square,.....	1837	243
Stanton Street Church,.....	1843	94
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		4773

CHURCHES WHICH HAVE BECOME EXTINCT.

Orchard Street Church,.....	1826
Colored Reformed Dutch Church,....	1826
Vandewater Street Church.....	1829

## LUTHERAN CHURCH.

1663.

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SOME of the early settlers in New York City were German and Dutch Lutherans, and they had an old church edifice near the "Fort," at the Battery, in very early days, though we have but a few fragments of their history. In the Dutch records of the Secretary of State, it is stated that a Church of the Augsburg confession was established in New York, and also a Lutheran Church, in the year 1663, but we have no further information on the subject. In the same records it is stated that the Rev. Jacob Fabricus, a Lutheran minister at New York, was twice fined for misdemeanors, once in the year 1663, and again in 1674. It is not known what these misdemeanors were, but, in 1675, he was forbidden to preach any more in the province. The Rev. Barnardus

Arentius succeeded Mr. Fabricus, but it is not known how long he remained, nor who succeeded him.

In 1702, a small stone building was erected on the corner of Rector street and Broadway, and was continued as a Lutheran Church until the Revolutionary war, about which time, there being more Germans than Hollanders belonging to the congregation, one-half of the services were performed in German, and one half in Low Dutch. The names of the several ministers who officiated cannot now be ascertained. At the great fire in New York, in Sept., 1776, this Church edifice was burnt, and not rebuilt by the Lutherans. The ground remained unoccupied until 1805, when it was sold to the Episcopalians, and "Grace Church" erected on the spot.

Some years previous to the burning of the old church, in the year 1751, another Lutheran Congregation was formed, and a small building erected in the northerly termination of Cliff Street, then called "Skinner Street," not far from the place now occupied by Mr. Hull, as a soap manufactory. Here they remained six years, and then, in

1767, put up a very substantial stone building, on the corner of Frankfort and William street, known as the "Swamp Church." This building is still standing, the oldest church edifice in the city, and is now occupied by the colored Presbyterians. After the peace, when order was restored to the city, in 1784, the remnant of the old church in Rector street united themselves and their property with the "Swamp Church," and the Rev. John Christopher Kunze, D.D., became the stated pastor. Dr. Kunze continued his labors usefully and acceptably, preaching in the German language only, until his death, which took place July 24th, 1807, at the age of 63, having sustained the pastoral office in New York, for twenty three years. The Rev. F. W. Geissenhainer, D.D., succeeded Dr. Kunze, officiating in the German language entirely, until 1814. At this time some dispute arose respecting the introduction of the English language, and Dr. Geissenhainer removed to Pennsylvania, and the Rev. F. C. Schaeffer was called to officiate in German in the morning, and in English in the afternoon and evening, and this arrangement continued for



about seven years, when he left the old church, and formed an independent English congregation in Walker street. When this took place Dr. Geissenhainer was recalled, and continued to officiate in German in the "Swamp Church," as before, until the building was sold to the colored Presbyterians, and after that he preached in Walker street until his death, in 1838.

Mr. Schaeffer, as stated above, removed to St. Matthew's Church in Walker street, near Broadway, in 1821, preaching in English only; but in a few years the congregation became so involved in debt that they sold the church at auction, in 1826, and removed to St. James' Church in Orange street, near Hester street, where Mr. Schaeffer shortly after died. He was succeeded by the Rev. Mr. Strobel, and he in the autumn of 1841, by the Rev. Charles Martin, the present minister. Soon after Mr. Martin was settled, the congregation abandoned the old place of worship, which was taken down, and one of the public school-houses erected on the spot. The Church retired to the "Coliseum Hall," on Broadway, and immediately commenced the erec-

tion of a substantial brick edifice, measuring 75 feet by 60, at a cost of \$11,000. It stands on Mulberry street, between Grand and Broome streets. It is nearly completed. The style of the Church is the "English Evangelical Lutheran Church of St. James."

When St. Matthew's Church was sold in 1826, as before stated, it was purchased by an individual, who sold it in a few days after to the German congregation of the "Swamp Church." Having thus two houses of worship, an attempt was made to form an English Lutheran congregation in St. Matthew's Church, while preaching in the German language was continued in the Swamp Church; and, to effect this, the Rev. F. W. Geissenhainer, Jr., was called to officiate in the English language in St. Matthew's Church—his father remaining with the German congregation in the "Swamp Church." But the experiment did not succeed well, and after about four years the Swamp Church was sold, as before stated, and the German congregation removed to St. Matthew's Church,—the service being conducted interchangeably in German and English. This arrangement continued a few years, when,

the English congregation dwindling away, the service in German was introduced entire. On the death of Dr. Geissenhainer, in 1838, the Rev. C. F. E. Stohlman was elected as his successor, to officiate in the German language, and has continued to labor with increasing success to the present day.

In 1842, Mr. Geissenhainer, Jr., resigned his charge in St. Matthew's Church, and commenced a new enterprise in the Sixth Avenue. A house of worship was erected at the corner of Fifteenth street, and a congregation gathered there. It is styled "The Evangelical Lutheran Church."

#### GERMAN REFORMED CHURCH.

From a very early date there were two adverse parties in the German Reformed Church,—one a Lutheran party, and the other a Calvinistic party; the former standing alone, and the latter standing in connection with the Reformed Dutch Church. We style them the Lutheran and Calvinistic parties merely for distinction's sake, though they both claim to be the "German Reformed Church." The sketch of this last party is

given under the head of the Reformed Dutch Church.\* The controversy between the parties became more severe from about the year 1805, and at length, in 1834, the Lutherans obtained possession of the house of worship in Forsyth street, and the Rev. Lewis Smith, who was a Lutheran by profession, was their minister. He officiated until his death, which took place in 1837. The legal question respecting the house was decided by the Vice Chancellor in favor of the Lutherans, and, in 1838, the Rev. Edward Meyer became pastor, and continued to officiate about three years, when he resigned his charge, and was succeeded, in November, 1842, by the Rev. Lewis Miller. In the spring of 1844, the Chancellor reversed the decision before made, and the Lutherans gave up the house of worship, and retired to Columbia Hall on Grand street. In Jan., 1846, by a decision of the Court of Errors, this church again took possession of the house of worship in Forsyth street, where they remain. There are about two hundred members in communion. Mr. Miller is still their minister, and is himself in connection

\* See page 24.

with the Lutheran Synod. He officiates in the German language only.

### “OLD LUTHERAN CHURCH.”

Such is the designation of a church gathered in the eastern part of the city by the labors of the Rev. Mr. Brohm, about the year 1842. They met at first in a small room on Stanton street, corner of Essex street, where they remained about two years. They then removed to a hall on Columbia street, near Houston street, where they still remain. The congregation is small. Mr. Brohm is still their minister. The services are conducted in the German language.

### LUTHERAN CHURCHES IN THE CITY.

St. Matthew's Church,.....1751,..Walker street.

St. James's Church,.....1821,..Mulberry street.

German Reformed Lutheran

Church,.....1834,..Forsyth street.

Evangelical Lutheran .

Church,.....1842,..6th Avenue.

Old Lutheran Church,.....1842,..Columbia street.

First Lutheran Church.....1663,—became extinct 1784.

## EPISCOPAL CHURCH.

1664.

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THE province of New York was surrendered to the British, by Governor Stuyvesant, in 1664. Up to this time the Reformed Dutch Church had enjoyed the precedence of any others. But when the British obtained the government, as a matter of course, the Episcopal, or, as it was then more generally called, the "English Church," obtained the ascendancy. From that time the Chapel in the Fort, near the Battery, was called "The King's Chapel," and here the Episcopal service was held. The building known as "Trinity Church," was erected in the year 1696, and divine service was first performed there, February 6th, 1697. It was a small square building, and as Smith, in his History of New York, says, "very pleasantly situated on the banks of Hudson's river." The truth

is, it was built on the site of the present elegant building, at the head of Wall street, but in all probability, there were no buildings at that time between that and the North river. In 1735, the church edifice was enlarged, and a farther enlargement took place two years after, until it was 140 feet in length, and about 70 feet in breadth. In September, 1776, a great fire occurred in New York, which is said to have destroyed four hundred and ninety-three buildings; and among these was Trinity Church. No attempt was made to rebuild, until after the close of the war of the Revolution; but in 1788, a new building was erected, 104 feet long, and 72 feet wide, on the site of the former building. In the year 1839, on commencing some repairs of the house, it was found necessary to rebuild, and arrangements were made accordingly. The corner-stone of the new and splendid edifice, now built, was laid June 3d, 1841, and the house was opened for worship, May 21st, 1846.

#### ST. PAUL'S CHAPEL.

In all the ancient churches in New York city, the plan of a collegiate charge seems to

have obtained. We shall not undertake, in this place, to discuss the wisdom or the expediency of the arrangement. It may suffice to say, that the plan has been abandoned altogether by the Presbyterians, and partially by the other denominations. The ancient Episcopal Church, in New York city, was established on this plan; Trinity Church was considered the parish church, and had as a collegiate charge, St. George's, St. Paul's, and St. John's, which were called "Chapels." St. George's is now a distinct charge, but the other two are still collegiate.

St. Paul's Chapel near the Park, between Fulton and Vesey streets, was erected, and first opened for worship, October 30th, 1766. It is a fine structure, of a reddish grey stone, 113 feet long, and 73 feet wide. Continuing a collegiate charge with Trinity Church, its ecclesiastical affairs are consequently merged in that.

#### ST. JOHN'S CHAPEL.

This is an elegant stone structure, 111 feet long, and 73 feet wide, situated on Varick street, fronting Hudson's square, more re-



cently known as "St. John's Park." It was built in 1807, at the cost of more than \$200,000. This, like St. Paul's, continues as a chapel of Trinity Church, and therefore needs no separate ecclesiastical notice.

The following list exhibits the names of the regular rectors of Trinity Church, from its commencement to this time ; with the dates of their accession, and dismissal or death, viz. :

Rev. William Vesey,	from 1696, to . . . . .	1746.
Rev. Henry Barclay,	" 1746, " . . . . .	1764.
Rev. Sam'l Auchmuty,	" 1764, " . . . . .	1777.
Rev. Charles Inglis,	" 1777, " . . . . .	1783.
Rev. Samuel Provoost,	" 1783, " . . . . .	1800.
Rev. Benjamin Moore,	" 1800, " . . . . .	1816.
Rev. Jno. Henry Hobart,	" 1816, " . . . . .	1830.
Rev. Wm. Berrian,	" 1830, to this time.	

### ST. GEORGE'S CHURCH.

As early as 1748, the increasing population of the city rendered it expedient to erect a church edifice, on what was then called "Chapel hill," from that circumstance, and the street "Chapel street," now Beekman street, at the corner of Cliff street, then called "Van Cliff's street." This was called "St. George's Chapel," and was a part of

the collegiate charge of Trinity Church. The edifice was completed, and opened for worship, July 1st, 1752. It was a noble structure for the day in which it was built, being 104 feet long, and 72 feet wide, with a tall pointed spire, and was considered a great ornament to that part of the city. Thus it stood for more than sixty years, when, in 1814, it was burnt out, leaving the walls of stone standing. It was rebuilt in its present form, with the same walls, in the following year, being again opened, November 7th, 1815. It was separated from Trinity Church, and became a distinct charge, in the autumn of the year 1811. The Rev. John Brady officiated in this church for a little more than a year after the separation from Trinity, and in 1813, the Rev. John Kewley, D.D., was duly installed as rector, and the Rev. Mr. Brady as assistant. But their ministry was of short duration, as they both resigned the charge in the year 1816. In the same year the Rev. James Milnor became rector of the church, and continued to labor, faithfully and with increasing usefulness, until his death, which took place with scarce a moment's warning, on April 8th, 1845. The ministry

of Dr. Milnor was greatly blessed to this church; and his memory will long be cherished, not only by the people of his peculiar charge, but by the ministers and people of all the denominations around him.

The present Rector of the Church, the Rev. Stephen H. Tyng, D.D., was instituted in the summer of 1845. There are now about 450 members in communion.

In March, 1846, Peter G. Stuyvesant, Esq., generously gave to St. George's Church lots of ground on Rutherford Place and Sixteenth street, sufficient for a new Church and Rectory; and the Vestry, after accepting the gift, resolved to proceed immediately to commence the erection of a church edifice, with a view to colonize.

### CHRIST'S CHURCH.

This church was founded in the year 1794, and was the second Episcopal Church organized in this city, Trinity Church, with its chapels, St. George's and St. Paul's, only preceding it. An edifice was erected of stone, sixty feet wide, and eighty deep, standing on Ann street, a few doors east of

Nassau street, where a considerable congregation assembled, and in about ten years they numbered three hundred in communion. The Rev. Joseph Pillmore, D.D., was Rector of the church from its commencement to the year 1805, when he resigned the charge and removed to Philadelphia, and was succeeded by the Rev. Thomas Lyell. For eighteen years the church remained in Ann street, with a usual measure of success, but in March, 1823, they removed to a new edifice erected in Anthony street, a little west of Broadway. Here they have remained. The Rev. Dr. Lyell is still the Rector, now in the 41st year of his ministry, in this church, and the oldest pastor in the city, but has had in the time several assistants. This church has been generally prosperous, and has been favored with some seasons of special religious interest. In the years 1829, 1830, and 1831, many were hopefully converted. Seventy persons were added to the communion in 1829, and sixty were added in 1831.

“CHRIST’S CHURCH IN ANN STREET.”

As stated above, Christ’s Church, under the pastoral charge of Dr. Lyell, left Ann street in March, 1823, and occupied the new church edifice in Anthony street. A part of the people, however, remained behind, occupying the old house of worship, and shortly after they were organized as a church, and the Rev. John Sellon, who purchased the church edifice, was instituted as Rector. A considerable congregation assembled here, and 120 members were enrolled in communion. But at about the close of 1825, Mr. Sellon resigned the charge, and the church was soon scattered. The house was afterwards sold to the Roman Catholics, and after being occupied by them for a few years, was consumed by fire.

ST. MARK’S CHURCH.

Petrus Stuyvessant was the Dutch Governor of New York in 1664, when the government was resigned to the English. He then retired to his country residence, some three miles from what was then the city, then called “The Bouwerie” (the Dutch name

for farm), where he passed the remnant of his days, and where he died in peace, in the month of August, 1682, at the age of 80 years. Governor Stuyvessant was a member of the Reformed Dutch Church, and for some time a ruling elder of the church in the city proper, and he appropriated a spot of ground on his farm, and erected a chapel, where, for several years, divine worship was celebrated according to the rites of that church. The Rev. Henry Selyns, who had been designated by the classis of Amsterdam for "*Brenkelen*," now Brooklyn, officiated there under the patronage of Governor Stuyvessant on the afternoon of each Sabbath for some time; and when he returned to Holland, it seems probable that the ministers of the Collegiate Church officiated occasionally in this chapel, and that the members were all joined to the Collegiate Church. At the decease of the Governor, his body was deposited in a vault under the chapel,\*

\* In the same vault, near the remains of Gov. Stuyvessant, lie the remains of Col. Henry Sloughter, an English Governor, who died in 1691, and in the vault of Mr. Minthorne, not far distant, lies the body of Governor Daniel D. Tompkins. Thus the heads of three dynasties are reposing in peace together.

and soon after this, public worship there seems to have been discontinued, for Mrs. Stuyvessant, who outlived her husband about five years, expressed a desire in her will, that the Dutch Collegiate Church should take charge of the chapel, and revive worship here. But it was not done. The building fell into decay, and for about one hundred years nothing farther was attempted on that ground. In the year 1793, the late Petrus Stuyvessant, Esq., a great-grandson of the Governor, and who inherited a large portion of his property, generously offered to the Vestry of Trinity Church the site of the old chapel, which was then a valuable lot of ground, 190 feet long and 150 wide, with £800, in money, to induce them to erect an Episcopal Church on that spot. In a few years after, this was accomplished. The corner-stone was laid April 25, 1795, and the edifice was completed and opened for worship, under the name of "St. Mark's Church," May 9, 1799. The steeple was not built until 1826.

In the course of the year after completing the church building, the parish was organized, and in Feb., 1800, the Rev. John Cal-

lahan, of Charleston, S. C., who had preached at the Church for a few Sabbaths while here on a visit, was called as Rector. Mr. Callahan accepted the call, and being a young man of great promise, very sanguine hopes were entertained of his usefulness. But in about two months after his election as Rector, while on a visit to his friends in South Carolina, he was thrown from a carriage, and expired the same day, at the age of 24 years. Repeated efforts were made to fill the vacancy created by this sad bereavement, but without success. The Rev. John Henry Hobart, afterward Bishop of New York, Rev. Philander Chase, now Bishop of Illinois, Rev. Cave Jones, and Rev. Theodore Dehon, afterwards Bishop of South Carolina, were successively invited to take the pastoral charge of St. Mark's Church, but declined. These things took place between Aug., 1800, and Nov., 1801, at which time a unanimous call was presented to the Rev. William Harris, which he accepted, and for fifteen years officiated at St. Mark's with credit to himself, and usefulness to the people. In the year 1811, Dr. Harris was elected President of Columbia



College, in this city, but not being required to take the *sole* superintendence, he continued his ministry as before ; but toward the close of the year 1816, the increasing labors of the College led him to resign his rectorship. The vacancy thus created in St. Mark's Church was immediately supplied by the election of the Rev. William Creighton, who was then an assistant at Grace Church in this city. This took place in Dec., 1816. For nearly twenty years Dr. Creighton discharged the various duties of the stated ministry in this church, illustrating and enforcing his public instructions by a most irreproachable and consistent life and example. On May 5th, 1836, he resigned his charge, and in December following, the Rev. Henry Anthon, D.D., who was then an assistant minister of Trinity Church, was unanimously called to the rectorship, and is the present minister.

#### FRENCH CHURCH, DU ST. ESPIRIT.

The edict of Nantz, given by Henry IV, of France in the year 1598, having been revoked by Louis XIV., on Oct. 22d, 1685, the Huguenots were obliged to leave their

country, and fled to Holland, Switzerland, England, and America.\* Large numbers of them came to New York about that time, and soon commenced meeting for worship in private houses. But their numbers increasing very fast, they organized themselves, and began to collect funds to build a house of worship. This was accomplished in 1704. An edifice was erected, measuring 50 feet by 77, fronting on Pine street, opposite the Custom House, the burial ground in the rear running through to Cedar street.

The congregation continued to assemble on this spot for 130 years. In 1834, they sold their property on Pine street, and erected an elegant building of white marble, on Franklin street, corner of Church street, at a cost of \$60,000.

Fourteen ministers have officiated in this Church since its establishment, most of them, however, for short terms of time. The pre-

\* The reformed Christians of German Switzerland declared themselves *Eidgercoszen*, or bound by oath to follow the Bible. They were at first called in France *Eigenots*, and afterwards *Huguenots*. The term Huguenot therefore signifies a decided and faithful follower of the Bible.—DR. MALAN.

sent pastor of this church is the Rev. Antoine Verren, who commenced his labors in the year 1828, succeeding the Rev. Mr. Penneveyre. The present number of communicants is about 100. The service is conducted in the French language. This Church was organized according to the doctrine and discipline of the Reformed Churches of France and Geneva, and so continued until the year 1804, when it was agreed by the pastor and people to adopt the forms of the Episcopal Church. This was done, and since that time they have been in connection with the Episcopal Church in this city.

#### ST. STEPHEN'S CHURCH.

This church was formed March 12, 1805, and in the same year their present house of worship was built, on the corner of Broome and Chrystie streets. The history of this church has not been marked by any great revolution, or striking incidents, but it has risen gradually, from about 60 communicants when organized, to 350 at the present time. This church has had seven pastors, viz., Rev. George Strebeck, elected March, 1805, re-

signed May, 1809 : Rev. Richard C. Moore, elected May 31, 1809, elected Bishop of Virginia, May, 1814 : Rev. James Henry Feltus, elected June 10, 1814, died August 24, 1828 : Rev. Henry Anthon, elected January, 1829, resigned January 17, 1831 : Rev. Francis L. Hawks, elected January 29, 1831, resigned December, 1831 : Rev. William Jackson, elected May 9, 1832, resigned March 25, 1837 : Rev. Joseph H. Price, elected May, 1837, and is the present minister.

ST. MICHAEL'S, ST. JAMES'S, ST. MARY'S,  
AND ST. ANN'S CHURCHES.

It seems proper to sketch the history of these four churches together. A few Episcopal families were scattered in the northern parts of Manhattan Island, at Bloomingdale, Manhattanville, and around Fort Washington, and these, very naturally, sought for religious privileges according to their own forms. Accordingly, in the year 1807, a church was formed at Bloomingdale called "St. Michael's Church," and during that year a small frame building was erected for a house of worship. In 1809 the Rev.

John V. Bartow officiated here as a stated supply, and continued about two years. The communicants at the church were a little rising of fifty, and were scattered in all that region. In the year 1810, a church building was erected on Hamilton square, a mile or more east of St. Michael's Church, and a church organization was made there under the style of "St. James' Church," and in 1811, the Rev. William H. Jephson became its Rector, but remained only a short time, for in November, 1811, St. Michael's Church and St. James's became one charge, under the rectorship of the Rev. Samuel F. Jarvis. St. James's Church was closed during the winter, and the people all assembled at St. Michael's, and this was the order of things for several years. Mr. Jarvis continued his ministry here until the year 1818, when he resigned. Both churches were still very small, having not over thirty-five members in communion when united. For two years succeeding, these churches had occasional supplies, but were in a very low state. In 1820, the Rev. William Richmond, then in deacon's orders, officiated there as stated supply, and in 1822, was instituted Rector of the

united churches of St. Michael and St. James. In December of the succeeding year, an addition was made to Mr. Richmond's charge, by the organization of a church at Manhattanville, by the name of St. Mary's. This was one of those little villages in the neighborhood where a few members of St. Michael's Church resided, and where occasional preaching had been maintained. A lay reader was appointed for a year or two, though Mr. Richmond was Rector, and officiated there as often as his other engagements would allow. A small frame building for a house of worship was erected in 1826. In 1825, another church was organized at Fort Washington, and called "St. Ann's Church." Divine service was performed in the "Hamilton Schoolhouse," and continued for some time by a lay reader. The two following years found the little church still destitute of a pastor, but in September, 1829, the Rev. Augustus Fitch became a stated supply, and remained two years. In the year 1832, the Rev. John M. Forbes supplied, and, in 1833, the Rev. Mr. Richmond became the regular Rector, adding this as a fourth church under his pastoral care. He had not,

however, performed all the labor alone. In 1827, the Rev. Edmund D. Griffin assisted Mr. Richmond in St. Michael's and St James' Churches, and in 1830 and 1831 the Rev. George L. Hinton maintained one service at St. Mary's Church each Sabbath, preaching the other part of the day at Harlem. In 1835 the enterprise at Fort Washington was abandoned, and " St. Ann's Church" became extinct.

In the year 1837, Zion Church became vacant by the resignation of Rev. Mr. Breintnall; and Mr. Richmond resigned the charge of the three churches of St. Michael, St. James, and St. Mary, which he then held, and became Rector of Zion Church. He was succeeded in the three churches by the Rev. James Richmond, who held the office of Rector for four years. In the autumn of 1841, the Rev. John Doudney was engaged as an assistant to Mr. James Richmond at St. James' Church, and, in October, 1842, was called as Rector there, which office he still sustains. The same year Mr. William Richmond took again the Rectorship of St. Michael's Church, in connection with Zion Church, and Mr. James

Richmond was Rector of St. Mary's Church only ; but leaving it the next year, Mr. William Richmond received the charge of St. Mary's Church again, and, in the autumn of 1844, resigning the charge of Zion Church, he is now Rector of the united churches of St. Michael and St. Mary.

#### GRACE CHURCH.

In the year 1710, a Lutheran Church was erected on the corner of Rector street and Broadway, near Trinity Church. This building was consumed by fire in Sept., 1776, and the congregation, having already built the "Swamp Church," on Frankfort street, made no attempt to rebuild on this spot; and, some time after the close of the Revolutionary war, sold the land to the Episcopalians, who, in 1808, erected there a spacious edifice, and in the following year a church organization was made, under the name of "Grace Church," and the Rev. Nathaniel Bowen was instituted rector. Dr. Bowen continued his ministry here for about nine years, and was succeeded, on April 1st, 1818, by the Rev. James Mont-



gomery, who officiated a little over two years. In January, 1821, the Rev. Jonathan M. Wainwright, D.D., became Rector of Grace Church, and continued in that office until 1834, when he resigned, and was succeeded by the present minister, the Rev. Thomas H. Taylor, D.D. In 1844, the building of a new and very elegant house of worship was commenced at the upper end of Broadway, on the corner of Tenth street, and the old building was taken down. The new house was completed, and opened for worship March 7th, 1846.

#### ST. PHILIP'S CHURCH.

The colored Episcopalians of this city commenced a meeting by themselves in the year 1809. They assembled for worship in a schoolroom, which stood next to the old church, on the corner of Frankfort and William streets, and Mr. McCoombs, a white man, officiated as a lay-reader until his death, in 1812. After the death of Mr. McCoombs, the congregation removed to a room in Cliff street, and Mr. Peter Williams, Jr., a colored man, was appointed lay-reader, and this arrangement continued for about five

years. In 1817, the congregation removed again to a schoolroom on Rose street, on the site of the present Friends' meeting-house, where they remained two years.

In 1819, three lots of ground were obtained on a lease for 60 years, and after that to be held in fee simple, as a gift. The lots were on the westerly side of Centre street,—then "Collect street," between Leonard and Anthony streets. Here, aided by many gentlemen, the congregation were enabled to erect a wooden building, at a cost of about \$5,000, and this edifice was consecrated by Bishop Hobart, July 19th, 1819, and called "St. Philip's Church." In November of the following year, the church was incorporated according to the statute, and Mr. Williams, having been ordained a deacon, was appointed to its charge.

On December 24th, 1821, the church edifice was destroyed by fire, and rebuilt of brick in the following year, at a cost of \$8,000. In 1827, Mr. Williams was advanced to the order of the priesthood, and became the regular Rector of the church, which office he sustained with much credit to himself, and usefulness to his people, until his death,

which took place very suddenly, October 18th, 1840, after having ministered to this church for 28 years.

Rev. Benjamin Evans succeeded Mr. Williams, officiating for about two years; and, in 1842, he was succeeded by the Rev. Alexander Frazer, the present minister. More than 300 members are on the roll of communicants.

#### ZION CHURCH.

In the year 1801, a society of Lutherans built a small house of worship on Mott street, corner of Cross street, and here a small congregation of that denomination continued to assemble for several years, till, in 1810, they were received into communion with the Episcopal Church. There were at that time about 50 members in the church. In 1811, Rev. Ralph Williston became their stated supply, and after two years he was instituted Rector, and continued to officiate until 1815, when the church building was consumed by fire. The church had previously increased to more than 100 members, but they were greatly scattered at this time, and it was

more than two years before the house of worship was rebuilt, as it now stands. It was thought best to begin anew, and the old corporation was accordingly dissolved. The Rev. Thomas Breintnall became Rector of the church in Jan., 1819, and continued in that office until 1837, when he resigned his charge, and removed from the State. He was succeeded by the Rev. William Richmond, who at that time resigned the charge of St. Michael's and St. Mary's Churches. Mr. Richmond continued to discharge the duties at Zion Church only, until the year 1842, when he became connected again with St. Michael's Church also,—a part of his old charge. But he still sustained the Rectorship of Zion Church for two years longer, when he resigned it, and was succeeded by the Rev. Richard Cox, the present minister.

#### CALVARY CHURCH (near Corlaer's Hook).

In the early part of the year 1810, the Rev. Benjamin P. Aydelott, a physician, who had received deacon's orders, commenced preaching in the easterly part of the city, near

“Corlaer’s Hook,”—a point to which most of the missionary efforts of all denominations in the city had at some time been directed. The schoolroom of Mr. John Dick, which had been offered for the purpose, was occupied as a place of worship on the Sabbath, and here a church of eleven members was organized in August of that year, and called “Calvary Church.” Mr. Aydelott continued preaching here for about a year, when he removed to Maryland, and the church became extinct. Another church of the same name was formed afterwards, which will be noticed in its proper place.

### ST. LUKE’S CHURCH.

This church was organized November 6th, 1820, having then about thirty members in communion. It was located in the north-western part of the city, toward Greenwich. A substantial brick edifice was erected on Hudson street, and opened in 1822. The first minister here was the Rev. George Upfold, M.D., who was instituted Rector in the early part of 1821, but removed to Lansingburgh in a few months, and was suc-

ceeded by the Rev. Benjamin Dorr, who remained one year, when he went to Lansingburgh, and Dr. Upfold returned to New York, and remained the Rector of St. Luke's Church for about six years, when he resigned the charge. On March 8th, 1828, he was succeeded by the Rev. Levi S. Ives, who remained about three years, when he resigned. He afterwards became Bishop of North Carolina. The next minister of St. Luke's was the Rev. William R. Whittingham, who became Rector in October, 1831, and left on account of ill health, in 1834. He is now Bishop of Maryland. The present Rector of this church is the Rev. John Murray Forbes, who commenced his labors September 26, 1834. This has become a very flourishing church and congregation. More than 250 members are enrolled in communion.

#### ST. THOMAS'S CHURCH.

St. Thomas's Church, now located on Broadway, at the corner of Houston street, was organized with 23 members, on December 25, 1823, and soon after the Rev. Cornelius R. Duffie was instituted its Rector.

Measures were immediately taken to erect the present capacious house of worship, which was finished and opened February 23, 1826. The ministry of Mr. Duffie was soon terminated by his death, which took place August 20, 1827, at the age of 34. On the sixth of March, in the following year, the Rev. George Upfold was instituted Rector, and remained three years, when he resigned, and was succeeded by the Rev. Francis L. Hawks, who became Rector December 1, 1831. Dr. Hawks continued to officiate till about the close of 1843, when he resigned, and was succeeded in the following summer by the present pastor, the Rev. Henry J. Whitehouse, D.D.

#### ALL SAINTS' CHURCH.

This church was gathered by the persevering missionary labors of the Rev. William A. Clark. An effort had been made in the northeastern section of the city, in the year 1820, to establish a church near "Corlaer's Hook," but after about a year the project failed. In the early part of 1824, Mr. Clark commenced preaching in that part of the city, in private houses, and being encou-

raged with the success attending his labors, a church of a few members was organized on May 27th, in that year. Soon after this a temporary chapel was provided, situated on Grand street, at the head of Division street. At this time the church contained forty-five members. The chapel was soon filled, and arrangements were made for the erection of a permanent church edifice. A site was purchased on Henry street, corner of Scammel street, and a substantial stone building was erected, and opened for worship, on June 5th, 1828. Rev. Dr. Clark continued his labors as rector of this church, very usefully and acceptably, to an increasing congregation, until the year 1836, when he resigned the charge, and removed to the State of Michigan. In April, 1837, he was succeeded in All Saints Church, by the Rev. Benjamin I. Haight, the present pastor.

#### CHURCH OF THE ASCENSION.

This church was formed in the year 1827, and the Rev. Manton Eastburn became its Rector. On the 6th of April, in the following spring, the corner stone of a building was laid by Bishop Hobart, for the accommodation



of this congregation ; situated on Canal street, between Broadway and Elm street, and it was completed, and opened for worship May 26th, 1828. At this time the church had increased to seventy members. A large congregation was soon gathered here, but, in the summer of 1839, the church edifice was destroyed by fire ; and it was then thought best to remove from that spot. The new edifice was built on Fifth avenue, corner of Tenth street, which was consecrated November 5th, 1841. In December of the next year, Dr. Eastburn resigned, having been elected Bishop of Massachusetts, and was succeeded by the present Rector, Rev. Gregory T. Bedell, on March 19th, 1843.

#### ST. ANDREW'S CHURCH.

The service of the Episcopal church was commenced at Harlem, in November, 1825. In February following, the parish was organized, and on October 20th of that year, the church was formed with eighteen members, taking the name of "St. Andrew's Church," and the Rev. George L. Hinton became its rector. A house of worship was built,

and opened June 1st, 1830. The cost of the house was about \$5000. Mr. Hinton died of cholera, in the summer of 1832, together with his wife and two children. After this the Rev. Mr. Coit supplied for a time, and in 1834, the Rev. Abram B. Hart became Rector, and remained in office six years. He was succeeded, in 1840, by Rev. James H. Bayley, who officiated as Rector two years. When Mr. Bayley resigned, Rev. Ralph Hoyt supplied the pulpit for about one year, when, in 1843, the present pastor of the church, Rev. R. Mason Abercrombie, was instituted. The present number of communicants is forty-five.

#### ST. CLEMENT'S CHURCH.

In the month of July, 1830, an Episcopal church was organized under the above title, and the Rev. Lewis P. Bayard was appointed Rector. They met for worship in what was called "The Long Room," in the rear of the military hall, on Barrow street. The first services were attended by only about thirty persons. During the summer the congregation increased to about one hundred and eighty, and about thirty-six were enrol-

led as communicants. Measures were immediately taken to erect a church edifice, which was accomplished; and the house opened for worship, May 5th, 1831. It is situated on Amity street, near Sullivan street. Dr. Bayard continued to officiate here, usefully and successfully, until the close of the year 1839, when his health failed, and he left for Europe, and finally died at Malta, September 2d, 1840. The Rev. Edward N. Mead was left in charge of the church, as a temporary supply, and after the death of Dr. Bayard, became Rector, and continues to the present time.

#### ST. PETER'S CHURCH.

St. Peter's Episcopal Church is located on Twentieth street, near the Ninth avenue, and in the neighborhood of the Episcopal Theological Seminary. A church was organized here in the summer of 1831, and the Rev. Benjamin I. Haight, who was then connected with the Theological Seminary, became a stated supply. In the course of that year, a chapel was built, which was opened as a place of worship Feb. 4, 1832. The congregation was then small, and 22 members only

were enrolled in the church. Mr. Haight continued as the supply until Dec. 1, 1833, when he was duly instituted as Rector. In the next year he resigned this charge, and removed to Cincinnati, and was succeeded in the Rectorship of St. Peter's, on Nov. 2, 1834, by the Rev. Smith Pyne, who remained nearly two years, when the present Rector, Rev. Hugh Smith, D.D., succeeded him. In the early part of Dr. Smith's ministry the present house of worship was built. It was completed and opened Feb. 22, 1838, after which the old chapel was converted into a parsonage house.

#### EPISCOPAL MISSION CHURCHES.

The Episcopal City Mission was organized in the autumn of the year 1831, when it was resolved to establish Mission Churches, for the more destitute portions of the population in the city. The first church of this description was in Vandewater street. A house of worship had been built there ten years before, occupied successively by the Congregationalists, Presbyterians, and Reformed Dutch. This house was purchased for \$16,000, consecrated by the Bishop ac-

according to the forms of the Episcopal Church on Nov. 19, 1831, under the title of "The Mission Church of the Holy Evangelists." The Rev. Benjamin C. Cutler was appointed to labor there, and entered on his labors in December of that year. During the first year a congregation of about 400 persons was generally gathered on the Sabbath, a large number attended communion there, and about 30 gave in their names as permanent members of the church.

On the 14th of March, 1833, Mr. Cutler resigned his station as Missionary, having been elected Rector of St. Ann's Church in Brooklyn. He was succeeded in the Mission Church by the Rev. Hugh Smith, of Hartford, Conn., who labored here until early in the spring of 1836, and was succeeded by Rev. Alexander Frazer. The church was in a prosperous state, with 92 members, and a large and flourishing Sabbath School.

Rev. Ezra B. Kellogg succeeded Mr. Frazer, and remained until Nov., 1838, when he was succeeded by the Rev. Jesse Pound, who remained in charge of the church until Feb. 1, 1842, at which time the num-

ber of communicants was something over 200. Mr. Pound was then transferred to the Mission Church of St. Matthew ; since which time the Rev. Benjamin Evans has had charge of this church. In Sept., 1845, this church was received into the Convention, and its connection with the city mission was dissolved.

### CHURCH OF THE EPIPHANY.

The origin of this church is full of interest. On a Sabbath, in the autumn of 1832, the Rev. Dr. McVickar had occasion to pass through Stanton street, the lower part of which was then a wretched and neglected quarter of the city. Here he encountered throngs of idle and destitute children, playing in the street, or lounging in the sun. Addressing one of the groups with the question why they were not at Sunday School, he was answered that there was none ; and why they were not at church, that there was no church. His heart was moved with the situation of those children and their parents, and on reporting this case to two Christian ladies they at once placed in his hands \$75, saying, " We will have on that spot a Mis-

sion Church ; do you preach, and we will help you." Thus encouraged, a room was sought for, and with some difficulty obtained, not far from that spot. It was a small dark room, over an Engine House, facing on Allen street. Here, as the first congregation, there were assembled six adult worshippers, with two prayer-books, and a few ragged children that were persuaded to enter. On the second Sabbath the room was filled, and a Sabbath School organized ; and on the third Sabbath the congregation assembled in a more commodious place, being a Hall on the corner of Allen and Houston streets, then called North street. This was on Jan. 6th, 1833, being most appropriately Epiphany, or the day of the manifestation of Christ to the Gentiles.

In looking for a permanent missionary to cultivate this new and interesting field, one of the ladies above referred to, named the Rev. Lot Jones, then settled in Massachusetts, as a suitable man, offering to guarantee his support for the first six months. He was accordingly written to and obtained, and entered on his labors in February following. On the 26th of August, of the same year, a

site having been purchased on Stanton street, near to the place where Dr. McVickar met the boys, the corner stone of the "Church of the Epiphany" was laid by Bishop Moore, of Virginia; and it was completed and opened for service on June 28th, 1834; the whole establishment having cost about \$19,000. Here Mr. Jones has continued his labors to the present time, being the regular Rector of that church; and as we look into this house of worship now, containing on every Sabbath a large and attentive congregation, including more than five hundred communicants at the Lord's table, and a flourishing Sabbath school of three hundred children, under the care of forty devoted teachers, and compare it with the beginning, as above stated, we are constrained to exclaim with gratitude, "What hath God wrought?"

#### THE CHURCH OF ST. MATTHEW.

In the early part of the year 1842, a legacy from the estate of Mr. Charles Morgan, of \$15,000, was confided to the disposal of his pastor, the Rev. Dr. Eastburn, but with a suggestion concerning the purchase of a



building then known to be for sale, standing on Christopher street, which was built and used by the Eighth Presbyterian Church, with a view to the establishment of a third Mission Church. To this sum there was afterwards added a legacy of \$5,000, from the estate of Thomas Otis, Esq. In consequence of these liberal bequests the building was purchased for \$15,000, and consecrated as "the Church of St. Matthew," on March 15, 1842. Rev. Jesse Pound, who had previously had charge of the Mission Church in Vandewater street, was transferred to this, and is now its regular Rector. The first communion here was attended in April, 1842, by about fifty communicants, forty of whom expressed a wish to become permanently attached to that station. A Sabbath school was commenced with about seventy children. They have now one hundred and seventy, and in May, 1845, reported one hundred and seventy-seven members in communion.

"FREE CHURCH OF THE REDEMPTION."

This was a Mission Church, formed about the year 1836. They met for worship in

the "Minerva Rooms," Broadway, near Canal street, under the ministry successively of the Rev. John F. Fish, Rev. Edward C. Bull, and the Rev. Calvin Colton, each for short terms of time. A considerable congregation attended these services; a large Sabbath School was gathered, and a hundred and twenty members were reported in communion. But these services were all suddenly discontinued, and in 1837, seventy members of the church and many of the congregation mingled with Zion Church in Mott street, then under the charge of the Rev. William Richmond, and the "Free Church of the Redemption" is no longer known.

#### "CHURCH OF THE MESSIAH."

An Episcopal church by this name was organized in 1836, and met for worship in the Hall of the "Lyceum of Natural History," on Broadway, near Houston street. At the session of the Convention in October, 1837, they applied to that body to be received, but were refused on account of informality. The Rev. Calvin Colton was at that time reported as Rector, but no other

parochial report was made. In the next year the Rev. Mr. Shimeall was reported as Rector, and after this the church became extinct.

### ST. MATTHEW'S CHURCH (COLORED).

In the year 1840, an Episcopal church of colored persons was gathered, principally by the labors of the Rev. Isaiah G. DeGrasse, a respectable colored preacher. They met for worship in a Hall on the corner of Elizabeth and Grand streets, and removed afterward to Mott street. Mr. DeGrasse preached here about two years, and a considerable congregation was gathered around him. But his health becoming impaired, he made a voyage to the West Indies, and died there, and the congregation ceased to meet. Thus things remained for more than two years.

In April of the year 1845, an effort was made to resuscitate this church. Mr. Alexander Cromwell, a young colored preacher, was obtained, and a meeting was opened in a Hall, at 592 Broadway. It was found necessary, however, to reorganize the church,

which was done with about twenty members; and as another church had been formed under the name of "St. Matthew," it became necessary to change the name, and it was styled

"THE PROTESTANT EPISCOPAL CHURCH  
OF THE MESSIAH."

A congregation of between one and two hundred persons is assembled here, from Sabbath to Sabbath, and efforts are making to obtain a house of worship.

ST. AUGUSTINE'S CHURCH.

This was a small church of eighteen members, formed in the year 1834, and placed under the pastoral charge of the Rev. Thomas S. Brittan. But Mr. Brittan left in the following year, and the church became extinct.

EMMANUEL CHURCH.

An Episcopal church by this name was organized June 20, 1834, with twenty-eight original members. The Rev. Francis H. Cumming was Rector. Mr. Cumming con-

tinued with this church for a little more than a year, when becoming Rector of the Calvary Church, this church was dissolved.

### CHURCH OF THE NATIVITY.

The efforts which resulted in the establishment of the "Church of the Nativity," were begun by laymen in the organization of a Sabbath School near the Dry-Dock, a district of the city at that time peculiarly destitute of the means of religious instruction. A parish organization took place in April, 1834, and for more than a year, they had nothing more than a temporary place of worship, and a lay-reader. After this the Rev. Samuel Seabury officiated for a time. In the autumn of 1835, the church contained fifty-two members, and the Sabbath School numbered about one hundred and sixty in constant attendance. Toward the close of the year 1835, the Rev. William F. Walker became a stated supply, and continued with the church for one year. In the early part of 1837 the chapel was destroyed by fire; but the church, though few and weak, were not altogether discouraged; and having ob-

tained, as a regular supply, the Rev. Solon W. Manney, in July, 1837, they made an effort to struggle on. In 1833 they succeeded in erecting a neat brick edifice on Avenue D, and Mr. Manney was duly instituted Rector of the church. In February, 1840, Mr. Manney removed from the State, and was succeeded by Rev. Anthony 'Ten Broeck, who remained a year, and was succeeded in April, 1842, by the Rev. Caleb Clapp, the present pastor. The seats in this church are free. The Sabbath School continues large and flourishing, and the church contains about eighty members.

#### ST. BARTHOLOMEW'S CHURCH.

In the spring of 1835, the building of a new Episcopal Church was undertaken on Lafayette place, between Great-Jones street and Fourth street. In the following year the edifice was completed, and the church organized; and when admitted to the convention, in October, 1836, the church contained seventy-three members. Of this church the Rev. Charles Vernon Kelley became Rector. In less than two years Mr. Kelley

resigned the charge, and was succeeded by the present pastor, the Rev. L. P. W. Balch.

### CALVARY CHURCH.

This church is located on the Fourth avenue, near Twentieth street. It was organized with nine members, in the year 1836. During that year a small frame building was erected on the Fourth avenue, near Thirty-fifth street, which was opened for worship on January 1st, 1837. About this time the Rev. Francis H. Cumming became Rector, and remained in this office until the summer of 1838, when he resigned the charge, and removed to Michigan. At this time the congregation had somewhat enlarged, and forty-four members were enrolled in communion. Rev. Charles Jones was the second pastor of this church, becoming such in November, 1838, and resigning the charge in 1841. About the middle of November, in that year, the Rev. Smyth Pyne became Rector of the church. For some time the location of the church had been thought unfavorable for its usefulness, as being too far up in the unsettled parts of the city; and in the spring of 1842, it was removed to its pre-

sent position, near Twenty-first street, and there enlarged and repaired. Mr. Pyne remained with the church about two years, when he resigned, and was succeeded in September, 1844, by the Rev. Samuel L. Southard, the present minister. The corner stone of a new edifice, near the site of the old one, was laid by the Bishop of Michigan, on March 10th, 1841.

### ST. TIMOTHY'S CHURCH.

In the early part of the year 1837, an effort was made to establish an Episcopal Church, for the benefit of the German population in the city. A Presbyterian Church of German members had been organized in the year 1834, and the Rev. George Mills was installed as its pastor; but in October, 1837, the church agreed to become Episcopal, under the name of St. Timothy's Church. Mr. Mills received deacon's orders, and was appointed to the charge of the church.

In the course of that year, a house of worship was erected on Sixth street, near the Bowery, at a cost of \$16,000, which was finished and consecrated, October 3d, 1838. But before this took place, the church was



suddenly deprived of its minister by death. This blasted their rising hopes, and broke them up. A heavy debt lay upon the church edifice, which the congregation could not discharge, and they suffered it to be sold under foreclosure of mortgage. It was bought for \$14,000, by the "Sixth Street Baptist Church," and "St. Timothy's Church" became extinct. This took place in the year 1840.

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"CHURCH OF THE REDEMPTION.

The Baptist Church, who purchased the house of worship in Sixth street, as related above, held it about two years, when they found it necessary to dispose of it; and it was purchased for \$11,000, by an Episcopal Congregation, formed November 28th, 1842, and styled "The Church of the Redemption." This church has about forty-five members. Rev. Isaac Pardee is Rector.

ST. SIMON'S CHURCH.

Although St. Timothy's Church was scattered, yet the German population was not forgotten. Through the efforts of a few

gentlemen, members of different churches, a new church of fifteen members, styled "St. Simon's," was organized in 1844, occupying a small frame building in Houston street, where the service is performed in the German language. Rev. Christian Cruse, D.D., is Rector.

#### "CHURCH OF THE ANNUNCIATION."

A church under this title was organized April 16th, 1838, enrolling about fifty members, and of this church the Rev. Samuel Seabury, D.D., became Rector, and in August following the church was received into the Convention. An edifice was obtained, standing on the corner of Prince and Thompson streets,—a substantial stone building, erected by the Associate Presbyterians. This building was consecrated according to the rites of the Episcopal Church, on March 25th, 1838, being the festival of the Annunciation of the Virgin Mary, and the church from this circumstance was called "The Church of the Annunciation." The church continued to occupy this building until the spring of the year 1845, when it was relinquished to the "Emanuel Free

Church," and the church of the Annunciation retired to the chapel of the New York University, where they at present remain. Dr. Seabury is still Rector. About 100 are enrolled in communion. It is understood this church has recently purchased lots on which to build a house of worship, on Fourteenth street, between Sixth and Seventh avenues.

### ST. JUDE'S FREE CHURCH.

In the month of December, 1842, the Rev. R. C. Shimeall commenced preaching in the Chapel of the New York University, with a view to the ultimate gathering of a church. His efforts were successful, and in the spring of 1843 an Episcopal Church was organized, which took the name of "St. Jude's Protestant Free Church." During that summer a small building was purchased, standing on leased ground, on the Sixth avenue, opposite Amity street. This building was enlarged and thoroughly repaired, at a cost of about \$4,000, including the purchase money, and has become a very convenient and respectable house of worship, being 67 feet long, and 46 feet wide, and capable of accommodating nearly 800

persons. The building was finished during the year 1844, and the congregation removed thither. Mr. Shimeall is Rector of the church. It is a flourishing congregation, and bids fair to be very useful in that section of the city.

#### FRENCH CHURCH DU St. SAUVEUR.

This church was organized in 1843, and had about 20 regular communicants. Rev. C. H. Williamson was appointed Rector. Having as yet no house of worship, they assemble in the "Brick Church Chapel," near the Park. The congregation is not large. All the exercises are conducted in the French language.

#### CHURCH OF THE SAVIOUR.

The Floating Chapel for seamen was built by the "Young Men's Missionary Society of the Episcopal Church," and was opened for religious worship on Feb. 15, 1844. It was built on a firm platform, or deck, covering two boats, and makes a convenient room, 70 feet long, and 30 feet wide. It is permanently moored in the East River,

at the foot of Pike street. As soon as the chapel was prepared, a church was organized, called the "Church of the Saviour." Rev. B. C. C. Parker is Rector.

#### EMMANUEL FREE CHURCH.

This church was received into the Convention in Sept., 1845, having been formed during the year preceding. They occupy the house of worship vacated by the Church of the Annunciation, on the corner of Prince and Thompson streets. No parochial report has yet been published. Rev. Edwin A. Nichols is Rector.

#### "ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR."

Such is the style of an Episcopal Church, established in 1845, for the particular accommodation of British Emigrants. They meet in a Hall on Broadway, near Canal street. Rev. Moses Marcus is Rector.

#### CHURCH OF THE HOLY APOSTLES.

A church by this name was formed in 1845, under the Rectorship of the Rev. F.

Thayer. They meet in a Hall on Thirty-sixth street, near the Eighth avenue, but have commenced building a church edifice on Twenty-eighth street, near Ninth avenue. The corner-stone was laid in April, 1846.

#### CHURCH OF THE HOLY COMMUNION.

A very costly and singular building was erected in the year 1845, on the Sixth avenue, at the corner of Twentieth street, taking the above name. It is a free church, having no pews, but is furnished with free seats. Rev. W. A. Muhlenberg is the Rector.

#### CHURCH OF THE CRUCIFIXION.

Preaching was commenced in the Hall of the Lyceum of Natural History, on Broadway, toward the close of the year, 1845, by the Rev. John Grigg, and soon after a church under the above name was formed. The congregation is at present small.

#### CHURCH OF THE GOOD SHEPHERD.

A small Episcopal church by this name has been gathered under the ministry of Rev. R. Hoyt, meeting in a Hall on Market

street, near Munroe street. The organization was effected in the early part of the year 1846.

#### CHURCH OF THE ADVENT.

An Episcopal church by this name was formed in the early spring of 1846, meeting on Fortieth street, near Ninth avenue. They have as yet no pastor.

# DATES OF THE ORGANIZATION OF THE EPISCOPAL CHURCHES IN NEW YORK,

WITH THE MEMBERS IN COMMUNION, AS REPORTED TO THE CONVENTION IN 1844. NO PAROCHIAL REPORTS WERE PUBLISHED IN 1845.

	Date.	Com.
Trinity .....	1697	800
St. Paul's Chapel.....	1766	
St. John's Chapel.....	1807	
St. George's.....	1752	463
Christ's.....	1794	120
St. Mark's.....	1799	230
Du St. Esprit.....	1804	85
St. Stephen's.....	1805	343
St. Michael's.....	1807	30
Grace.....	1809	275
St. Philip's (colored),.....	1809	300
St. James'.....	1810	25
Zion .....	1810	150
St. Luke's.....	1820	257
St. Mary's.....	1823	20
St. Thomas'.....	1823	457
All Saints'.....	1824	325
Ascension .....	1827	420
St. Andrew's.....	1829	36
St. Clement's.....	1830	140
St. Peter's.....	1831	244
Church of the Evangelists.....	1831	200
Epiphany.....	1833	500
Nativity.....	1834	80
St. Bartholomew's.....	1835	409
Calvary.....	1836	50
Annunciation.....	1838	100
St. Matthew's.....	1842	177
Redemption.....	1843	45
St. Jude's.....	1843	40
Church of the Saviour.....	1844	no report.
French Church du St. Sauveur.....	1844	20



St. Simon's.....	1844	15
Emmanuel .....	1845	no report.
St. George the Martyr.....	1845	no report.
Church of the Holy Apostle.....	1845	no report.
Church of the Holy Communion.....	1845	no report.
Church of the Messiah (colored).....	1845	20
Church of the Good Shepherd.....	1846	no report.
Church of the Crucifixion.....	1846	no report.
Church of the Advent.....	1846	no report.

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Total reported..... 6376

### LIST OF EPISCOPAL CHURCHES ONCE FORMED AND BECOME EXTINCT.

	Date.
Calvary (near Corlaer's Hook).....	1820
Christ's (Ann street).....	1823
St. Ann's (Fort Washington).....	1825
St. Augustine's.....	1834
Emmanuel .....	1834
Free Church of the Redemption.....	1836
Church of the Messiah.....	1837
St. Timothy's (German).....	1837
St. Matthew's (colored).....	1840

# FRIENDS.

1703.

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BEFORE we sketch the history of the Friends' Meetings in the City of New York, it may be well to describe some of their peculiar customs, especially as regards the several kinds of meetings held.

Meetings for worship are held as other Christians hold meetings,—on the first day of the week, and at other stated periods, near the middle of the week.

For the regular administration of discipline, the Friends have four other meetings,—viz.: preparative meetings, monthly meetings, quarterly meetings, and yearly meetings. In these meetings worship is first attended to, and then business. The preparative meeting consists of Friends belonging to one or more meetings for worship, and before this meeting most matters

of business are first brought, and, if thought of sufficient importance, the business is properly arranged, and passed forward to a monthly meeting. The authority for holding a preparative meeting is derived from some monthly meeting, with the approbation of a quarterly meeting, to which it is accountable. The monthly meeting includes several congregations in a neighborhood, who meet at a given place within the circle once a month. A meeting for worship first takes place, and then they separate to attend to business,—the men to transact what belongs to the men of their own district, and the females to attend to what pertains to their own sex. The quarterly and yearly meetings are constituted in much the same way, and their business is managed in a similar manner. “The quarterly meetings are careful annually to depute such Friends to attend the service of the yearly meeting as are men fearing God, of good conversation, weighty spirits, prudent and sincere, well acquainted with the affairs of truth, and diligent attenders of meetings for discipline at home; whose practice and conversation is answerable to the testimony they profess to bear; men

known to be faithful and conscientious.”\* It would be well if all our churches would observe similar rules in the selection of delegates to attend public meetings.

In the yearly meeting, the state of the society at large is ascertained by written statements from the different branches ; whole days are devoted to business, with occasional intervals for public worship. Thus the meetings of the Friends rise in rank from one to another, and, viewed as a whole, present, perhaps, as perfect a system of discipline as can be found in any denomination.

George Fox, who was born at Drayton, in Leicestershire, England, in July, 1624, stands at the head of this denomination. At the age of twenty-three, he began to preach the doctrines which he had embraced, and before the close of that century, the sentiments he held had been embraced by many, both in Europe and America. Meetings had been established in many countries, and their ministers, with a zeal which nothing earthly could subdue, travelled from nation to nation, to make known their faith. With a constancy not surpassed in modern times,

\* Rules of Discipline of the yearly meeting.

they bore the most cruel mockings and scourgings, in almost every country they entered. Public sentiment was against them, it was an age of persecution, and they were made the victims; and it was many years before men appear to have discovered that the rights of conscience ought to be respected, and that open persecution was no way to propagate the religion of the Prince of Peace.

It is very difficult, if not quite impossible, to fix the date of the establishment of Friends' Meetings, in the city of New York. In the year 1656, Robert Hodgson, a preacher of this denomination, landed in New York, with some others, but finding it dangerous to remain there, they left without much delay. In 1672, George Fox, the founder of the sect, travelled over Long Island, and passed by water over to Rhode Island; but he seems to have avoided New York, for he came across by water, from Middletown, in New Jersey, to Gravesend, and returned by the same route.\*

As far as can now be ascertained, the first stated meetings for worship in this city were

\*See Prime's History of Long Island, page 338.

established about the commencement of the last century, and were connected with a monthly 'meeting held at Flushing, which was connected with the yearly meeting held on Long Island, which was established as early as 1670. The first Friends' Meeting-House in New York city was erected not far from the commencement of the last century. Some have placed its date in the year 1696; others in 1703, and others in 1706. It was a small frame building, standing on Little Green street, running from Maiden lane to Liberty street, which was then called "Crown street;" and this continued as the sole place of public worship for the Friends in this city for about seventy years.

In the year 1775, a substantial meeting-house, of brick, was erected on Pearl street, between Franklin square and Oak street, which was taken down in 1824, and its place supplied by stores and dwellings. In the year 1794, the old meeting-house on Little Green street having become very much decayed, a new building was put up adjoining it, but fronting on Liberty street, which was used for about seven years as a school-house, and a place of public worship. In 1802, the

school-house and the old meeting-house were both removed, and a new house of worship built. It was a brick building, measuring 60 feet by 40. This was occupied as a meeting-house until 1826, when it was thought best to remove the meeting from that location, and in October of that year, it was sold to Mr. Grant Thorburn, who occupied it as a seed store for nearly ten years, when it was taken down, and large brick stores were erected in its place.

In 1819, another meeting was opened, and a large house of worship built of brick, on Hester street, between Elizabeth street and the Bowery; and about the same time a meeting was opened at Manhattanville, where a small frame building was erected. This meeting has since been discontinued.

When the meeting-house on Pearl street was taken down, in 1824, as previously related, a very spacious building was erected on Rose street, near Pearl street, and to this the congregation repaired, who had formerly assembled in Pearl street. Such was the state of things in the year 1827, when the great schism in the denomination took place. At that time the Orthodox Friends, as they

are styled, separated and built a house of worship on Henry street, between Catharine and Market streets ; which, having occupied for about twelve years, they sold to the Jewish Synagogue " Anshi Chesed," in the year 1840, and erected a large and very substantial building of brick, on Orchard street, near Walker, where they still remain ; the meetings in Rose street, and Hester street being attached to the other division of the church ; and a third meeting has been added to these since, viz. : a small assembly who meet in Downing street, near Bleecker, where they have a brick edifice, erected in the year 1832, 40 by 46 feet in dimensions.

THE MEETINGS OF FRIENDS IN THE CITY  
OF NEW YORK, WITH THE DATE OF THEIR  
ESTABLISHMENT.

	Date.
Rose street, formerly in Little Green street, Liberty street, and Pearl street .....	1703
Hester street.....	1819
Orchard street, formerly in Henry street.....	1828
Downing street.....	1832
Manhattanville, opened in 1819, but soon discontinued.	



## J E W S .

1706.

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AMONG the early settlers of the city of New York, there were some families of Jews. That was not a day of free toleration, for although the seed of Abraham were not persecuted here as in some other countries, yet when they respectfully petitioned for leave to establish public worship, and maintain it according to their own faith, they were refused by the city authorities. This took place in 1685. But this state of things did not long continue, for some evidence remains that before the close of that century the Jews did assemble for worship according to their own forms. A piece of ground for a burying place was procured very early, a large portion of which was the gift of a few gentlemen. It is situated on the west side of Oliver street, nearly opposite the Baptist

meeting-house, and is now entirely hemmed in with buildings. Monuments are still standing there, bearing the date of 1672. A grant for the same purpose was afterwards made to the Jews by the City Council, but the gift does not appear to have been realized.

It may be difficult to date with precision, the establishment of the first Jewish congregation in New York. The first minutes which can now be found, are written in Spanish and English, and are dated in 1729, but reference is made to other minutes dated in 1706, at which time, if not before, it is altogether probable that a congregation existed in an orderly manner. About this time a small frame building was erected for a Synagogue, standing on Mill street, so called, from a mill built on a run of water, in which it was said the Jewish females performed their ablutions. In a few years the congregation increased considerably, and in 1729, finding their place of worship inconvenient, they erected a neat stone edifice, measuring thirty-six feet by fifty-eight. This also stood on Mill street, on the site of their first building. Here the congregation continued to worship for almost a century, and while the

fathers went down to the grave, the children rose up in their places. In the year 1818, the synagogue in Mill street, which had become decayed, was rebuilt, and in a few years more, the increasing business of the city drove the families away from the vicinity of the synagogue, and constrained the Jewish congregation, like other churches, to change their location. Accordingly, they disposed of their property in Mill street, and in the year 1833, erected a spacious and elegant synagogue, with houses for the minister and sexton, on Crosby street, near Spring street, where they now remain. The names of the earliest ministers of this congregation have not been ascertained. The earliest name which the writer has obtained is that of the Rev. Joseph Isaac Jeshurun Pinto, who died in the year 1766, but it is not known how long he officiated. He was succeeded in the same year, by the Rev. Gershom Mendes Seixas, who officiated fifty years, and died much lamented, in 1816. The Rev. Moses L. M. Peixotto succeeded Mr. Seixas, and officiated until his death, in the year 1827. The Rev. Isaac B. Seixas a nephew of the former minister, succeeded,

and served until his death, which took place in August, 1839. The Rev. Jaques J. Lyons succeeded Mr. Seixas, October 15, 1839, and still sustains the pastoral office.

About the year 1824, a second synagogue was established, principally of German and Polish Jews, who separated from the congregation in Crosby street. The difference between them and the Spanish and Portuguese Jews, who assemble at Crosby street, related to a difference of dialect in reading the Hebrew, and some forms of worship, though, of course, nothing essential in the framework of their religion. They met for a time in a Hall in the Dispensary, on the corner of White and Centre streets, but in 1826 they purchased a church edifice standing on Elm street, near Canal, which was built by the colored Presbyterians two years before, and altering it to suit their own worship, removed there. The Rev. Mr. Hart was their first minister. He was succeeded by the Rev. Mr. Myers, and he, in the autumn of 1839, by the Rev. S. M. Isaacs. About the year 1844, a secession took place in this congregation which led to the establishment of another, which assembles at the present time

in Franklin street, with Mr. Isaacs as their minister. The congregation in Elm street have been destitute of a stated pastor since that time, but are now expecting the services of the Rev. Mr. Leo.

Soon after the Jewish congregation, now in Elm street, took possession of that building, measures were taken for collecting a third congregation, and a meeting was opened in the Hall of the Dispensary in White street, under the charge of the Rev. S. Samuelson, and worship was continued here for several years. At length a house of worship built by the Friends, on Henry street, being offered for sale, it was purchased by this congregation, and they removed there in 1840.

The Rev. Jonas Hecht is their present minister.

In 1841 a fourth synagogue was built on Attorney street, near Rivington, of which the Rev. Joseph Lewin is minister.

In the following year of 1842, a fifth synagogue was built in Attorney street, near Houston, of which the Rev. L. Heitner is minister. In the early part of 1846, the two congregations in Attorney street, and the one in Henry street, elected as Chief Rabbi, the

Rev. Dr. Lilienthal, who was recently employed in the Department of Education in the Russian government. He officiates at each of them in turn. The other synagogues in the city are independent bodies.

Four other Jewish congregations are commenced in this city, which, as yet, have erected no buildings, viz. in the Dispensary in White street, where the Rev. S. Samuelson officiates; in Grand street, under the ministry of Rev. S. M. Cohen; in Leonard street, under the ministry of the Rev. S. M. Salinger; and in Franklin street, under the ministry of the Rev. S. M. Isaacs. It is understood that this last named congregation are about erecting a building on Wooster street, near Prince street.

Each of the synagogues adopts some significant Hebrew title. The following are understood to be their titles :—

- Crosby street—*Sheareth Israel*. (The remnant of Israel.)
- Elm street—*Benai Jeshurun*. (Sons of Jehurun.)
- Henry street—*Anshi Chesed*. (The men of benevolence.)
- 1st in Attorney street—*Shaary Shomaim*. (The gates of heaven.)
- 2d in Attorney street—*Rodof Sholom*. (The pursuers of peace.)
- Whitestreet—*Shaary Tsadeck*. (The gates of righteousness.)
- Grand street—*Immanuel*. (God with us.)
- Leonard street—*Beth Israel*. (The house of Israel.)
- Franklin street—*The Franklin Association*.

## PRESBYTERIAN CHURCH.

1716.

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About the year 1706, a very few individuals from New England, then living in the city of New York, who were Presbyterians in sentiment, were in the practice of meeting together in private houses for social worship. In the month of January, 1707, the Rev. Francis McKemie, and the Rev. John Hampton, two Presbyterian ministers, who had been sent to America by a respectable body of dissenters in the city of London, and who had been preaching in different parts of Virginia and Maryland, came to New York, and having made known their character, and produced their credentials, leave was obtained for Mr. M'Kemie to preach in the Dutch Church in Garden street, while Mr. Hampton went over to Newtown on Long Island. But this coming to the ears

of Lord Cornbury, the royal governor, he prohibited his preaching in that church. However, Mr. William Jackson invited him into his house at the lower end of Pearl street, where he preached to a small audience and baptized a child.\* He then went over to Newtown, where he was arrested by the sheriff of Queen's county, by virtue of a warrant from Lord Cornbury, and thrown into prison. He was, however, acquitted on trial, though the costs of prosecution were most wickedly extorted from him.†

These persecutions did not altogether discourage the few Presbyterians in New York, who continued to meet together for worship as best they could, until the year 1716, when they resolved to form themselves into a regular church, and, if possible, to obtain a minister. This was accomplished; a church was organized and connected with the Presbytery of Philadelphia, and the Rev. James Anderson, a native of Scotland, became their minister. For about three years, worship was held in the City Hall, and in 1719, the first Presbyterian church building ever

\* Miller's Life of Rodgers, pp. 87—91.      † Miller.



erected in this city, was put up. It stood on Wall street, near Broadway. Mr. Anderson remained pastor of the church until the summer of 1726, when he was dismissed in order to take charge of a church in New Donegal, Pa.

About four years prior to the dismissal of Mr. Anderson, some difficulties having arisen in the church, a party drew off, and formed a distinct society, holding worship in a room on William street, near Liberty street. But no church organization seems to have been effected. This new society invited Mr. Jonathan Edwards, who was afterwards the celebrated minister of Northampton, then a candidate of about 19 years of age, to preach to them, which he did for the space of eight months, but declined to remain permanently, and after a while the separate organization was given up, and the members of it principally returned to the old church. Rev. Ebenezer Pemberton was the second pastor of the church, and was ordained for this purpose, in Boston, August 4, 1727. The ministry of Mr. Pemberton continued twenty-six years, and was very successful, and the church was much en-

larged. After the first visit of Mr. Whitefield to America, in the year 1740, the congregation became so large that it was found necessary to enlarge the place of worship. This was done in 1748. Two years after this it was thought advisable to settle a colleague with Mr. Pemberton to meet the wants of an increasing congregation, and in October, 1750, the Rev. Alexander Cumming was ordained as such. In about three years after this, very serious dissensions arose in the church respecting the psalmody, and some other matters, which induced both pastors to resign their charge. In October, 1753, they were both dismissed, though with the most ample testimonials of Christian character and ministerial ability.

Soon after this, a call was presented to the Rev. Joseph Bellamy, then pastor of the Congregational church in Bethlem, Conn., which he declined. It was repeated, and urged with great zeal, but he still declined. The church then invited the Rev. John Rodgers of St. George's in Delaware, to become their pastor, and he declined; and they then called the Rev. David McGregor, of Londonderry, N. H., and again received a

negative. Thus nearly two years were consumed, till at length, in July, 1755, they called the Rev. David Bostwick, then pastor of the Presbyterian church, Jamaica, L. I. After long consultations and discussions respecting the difficulties in the church, especially upon the subject of psalmody, Mr. Bostwick was prevailed upon to accept the call, and he took the pastoral charge of the church in the early part of 1756. The settlement of Mr. Bostwick did not entirely heal the division in the church. A few were still dissatisfied, particularly on the subject of psalmody, and ultimately withdrew, and formed what is now the "Scotch Presbyterian Church" in Grand street. This took place in the autumn of 1756. The sketch of this church, and those which have sprung from it, will be given in its proper place.

In October, 1762, the Rev. Joseph Treat became colleague pastor of the church, and in November of the next year, Mr. Bostwick was removed by death. In the spring of 1764, the church presented a call to the Rev. John Murray, then recently from Ireland, to become colleague pastor with Mr. Treat, but he declined, and was afterwards

settled in Newburyport, Mass. In January following, the church made out a call for the Rev. John Rodgers, of St. George's, in Delaware, whom they had called ten years before. This application was successful, and Mr. Rodgers was installed colleague pastor of the church, Sept. 4th, 1765.

Up to this time the congregation had had but one place of worship, but the increasing numbers, and the gradual extension of the city, led to the belief that a second place of worship was necessary. Accordingly ground was obtained by a grant from the corporation, on the corner of Beekman and Nassau streets, then "in the fields," quite "out of town," and here the present "Brick Church" was erected, and opened for worship Jan. 1, 1768. A large congregation soon assembled here. The church was considered as one body with that worshipping in Wall street. They had one board of trustees, one eldership, and one ministry. The war of the Revolution, which followed not long after this, scattered most of the congregations in New York. Wall Street Church was converted into barracks for the soldiers, and the Brick Church into

a hospital. The ministers left the city. Mr. Treat never returned, and the pastoral relation between him and the church was dissolved Oct. 2, 1785. Rev. Dr. Rodgers returned to his charge in the fall of 1783, and delivered a sermon on that occasion in St. George's Chapel, in Beekman street, the use of that building and of St. Paul's having been generously offered to the congregation by the vestry of Trinity Church, until their buildings should be repaired—an instance of true liberality of feeling, which, it is much to be wished, could have continued to this day. It was at once seen that, with two places of worship, the church must be provided with more than one minister, and accordingly Mr. James Wilson was called as colleague with Dr. Rodgers, and was ordained and installed as such, Aug. 10, 1785. Mr. Wilson remained but a little over two years, and in Jan., 1788, was dismissed at his own request, his health requiring, as he supposed, a more southern climate, and an opening then presenting for ministerial labors in Charleston, S. C.

After more than a year spent in inef-

fectual attempts to obtain a colleague pastor, the Rev. John McKnight was installed in this office, on Dec. 2, 1789. The congregations were constantly enlarging, and the labors of the ministers incessant, and on June 5th, 1793, Rev. Samuel Miller was ordained and installed collegiate pastor with Drs. Rodgers and McKnight.

The city was now spreading out, especially in the northeastern section, and it became apparent that a Presbyterian church was needed there. When this fact began to engage attention, Henry Rutgers, Esq., presented a lot of ground to the First Presbyterian Church, lying on the corner of Rutgers and Henry streets, on which it was proposed to erect the contemplated edifice. This was accomplished during the summer of 1797, when the "Rutgers Street Church," a spacious frame building, measuring eighty-six feet by sixty-four, was erected. It was first opened for worship, May 13, 1798.

Although the three churches now gathered were a collegiate charge, yet it was supposed the time was not far distant when each should stand alone; and when the Rev.

Philip Milledoler, D.D., was installed as a colleague with Drs. Rodgers, McKnight, and Miller, in November, 1805, it was with a view to taking the church in Rutgers street under his more particular care, and being considered its sole pastor, when a separation of the churches should take place.\* In the month of April, 1809, the three churches were separated in an orderly manner by the Presbytery; Dr. Rodgers, then bending under the weight of years, continuing his pastoral relation both to the Wall street and Brick Churches; Dr. McKnight, with the consent of Presbytery, resigned his charge; Dr. Miller being collegiate pastor of Wall Street Church only, and Dr. Milledoler being sole pastor of Rutgers Street Church.

#### WALL STREET, OR FIRST PRESBYTERIAN CHURCH.

The origin and progress of this church is sketched above, down to April, 1809, Rev. Drs. Rodgers and Miller being colleague pastors. Dr. Rodgers died May 7, 1811, aged eighty-four. Dr. Miller was elected a Professor in the Theological Seminary at

\* Rev. Dr. Miller.

Princeton, in the year 1813, and resigned his charge. The Rev. Philip Melancthon Whelpley succeeded Dr. Miller in April, 1815, and died in the 30th year of his age, July 17, 1824. For more than a year the church was without a pastor. At length they called the Rev. William W. Phillips, who was then pastor of the Pearl Street Church, and he was installed pastor of the Wall Street Church, on January 19, 1826. The ministry of Dr. Phillips with this church still continues. The house of worship in Wall street, which was enlarged in 1748, as before stated, remained as then built until the year 1810, when it was rebuilt on an enlarged plan, ninety-seven feet long, and sixty-eight feet wide, with a handsome spire. This building was burnt out in 1834, and rebuilt with the same walls the following year. Thus it stood until the year 1844, when it was sold for \$3,000 to the Presbyterian Church in Jersey city, and taken down and removed to that place. During the following year a new and elegant building, one hundred and nineteen feet long, and eighty feet wide, was erected for the accommodation of the church and congregation in the upper part of the



city, on the Fifth avenue, between Eleventh and Twelfth streets, at a cost of about \$55,000. It was opened for worship January 11, 1846.

### BRICK CHURCH.

After the dissolution of the collegiate connection, as related above, the infirmities of Dr. Rodgers led the members of the Brick Church, of which he was then sole pastor, to seek some farther ministerial aid. Accordingly, in the month of May, 1810, they gave a unanimous call to Mr. Gardiner Spring, who was ordained and installed collegiate pastor with Dr. Rodgers, on the 8th of August following. Rev. Dr. Spring continues sole pastor of the Brick Church, now, with one exception, the oldest in the pastoral relation of any one in the city.

### RUTGERS STREET CHURCH.

Rev. Dr. Milledoler, D.D., was the first pastor of this church, when the collegiate relation was dissolved in April, 1809. Four years from that time, Dr. Milledoler resigned the charge of this church, and became co-pastor of the collegiate Dutch Church in this city, and subsequently President of

Rutgers College. The church was without a pastor until October 17, 1815, when Mr. Alexander McClelland was ordained and installed pastor. Rev. Dr. McClelland having been elected a professor in Dickinson college, was succeeded in the pastoral office in Rutgers Street Church, by Rev. Thomas McAuly, D.D., in August, 1822, and he by the present pastor, the Rev. John M. Krebs, D.D., who was installed November 12, 1830. In 1841, the present elegant house of worship was built on the site of the old one, which was then taken down. It was opened April 21, 1842.

#### DUANE STREET CHURCH.

In the year 1808, it was thought expedient to attempt the establishment of a new Presbyterian church in New York, unconnected with the three collegiate churches then in the city; and on November 9 of that year, a church of twenty-eight members was organized, who occupied a house of worship which had been erected in the year preceding, situated on Cedar street, between William and Nassau streets. On the day of the organization of the church, the Rev.

John B. Romeyn, D.D., was installed its pastor. This church, from its location, was called the "Cedar Street Church." Here a large congregation was gathered, and Dr. Romeyn continued his labors until his death, which took place February 22, 1825, in the forty-eighth year of his age. After a vacancy of nearly two years, during which the Rev. Dr. Payson, of Portland, and Rev. Dr. Sprague of Albany, were both called and declined, the Rev. Cyrus Mason was ordained pastor in December, 1826. Dr. Mason resigned his charge in June, 1835, and is now a professor in the University of New York. During the ministry of Dr. Mason it was thought expedient to remove the place of worship, inasmuch as the vicinity of the church-building was crowded with stores and warehouses, and the families had nearly all removed. It was sold with the lots for about \$75,000, and taken down in 1834. The congregation were temporarily accommodated in the lecture room of the Brick Church, near the Park; and in 1835, an elegant house of worship was built on Duane street, corner of Church street, at a cost of about \$40,000, exclusive of the lot

on which it stands. To this building the congregation removed on the first Sabbath in January, 1836, and the name of the church was changed from Cedar Street to "Duane Street Church." In May of that year, the Rev. George Potts was installed pastor of the church. The congregation was soon considerably enlarged, and after a few years of successful ministry, it was suggested that inasmuch as many of the congregation had removed into the upper part of the city, a new church might be formed by those living at a distance from Duane street, and their places supplied by others residing in the lower part of the city, and thus the cause of evangelical truth would be promoted. To accomplish this Dr. Potts resigned the charge of Duane Street Church, in April, 1844, and shortly after commenced preaching in the chapel of the New York University, thus laying a foundation for a congregation, while a house of worship was building. He was succeeded in Duane Street Church by the Rev. James W. Alexander, D.D., who was installed in October, 1844, and is the present minister. The prospects of the congregation are very

encouraging, their large house of worship is well filled on the Sabbath, and four hundred and forty-four members in communion were reported in May last.

#### CHURCH ON UNIVERSITY PLACE.

During the spring and summer of 1845, an elegant building was erected on University place, corner of Tenth street, at a cost of \$56,000 dollars, and was opened for public worship in June, 1845. To this building the congregation repaired which had been gathered by the labors of the Rev. Dr. Potts, in the Chapel of the New York University, after his dismissal from Duane street. On the evening of October 26th, 1845, a church was organized here by a Committee of the Presbytery of New York, consisting of one hundred and fifty-eight members, about eighty of whom were dismissed for that purpose from the Duane Street Church, and on the 26th of November following, Dr. Potts was installed pastor.

## CANAL STREET CHURCH.

This church was formed in the year 1809. The church edifice was first located in Orange street, near Grand street, on the spot now occupied by one of the public school-houses. The corner-stone of the building was laid by the Rev. Dr. Rodgers. It was commonly called the "Irish Presbyterian Church" from the fact that the original members were principally Irish Presbyterians. The first pastor of this church was the Rev. John McNeice, who held the pastoral office until the year 1815, when he was succeeded by the Rev. Henry Blatchford, who remained in the pastoral office four years. He resigned the charge in November, 1818, and was succeeded by the Rev. John Alburtis. The ministry of Mr. Alburtis continued but two years, being succeeded by the Rev. Robert McCartee, D.D., in April, 1822. During the ministry of Dr. McCartee, the circumstances of the church were greatly improved. The location of their house of worship was very unfavorable, and the building, though not old, had been slightly built, and was going to decay. The congregation

resolved to remove, and having disposed of their old building, they erected a large and substantial one of brick, on the corner of Green and Canal streets, to which they repaired in the year 1825, and the church from that time has been known as the "Canal Street Church." A large congregation soon assembled here; the labors of Dr. McCartee were greatly blessed, so that at one time the church numbered seven hundred communicants. In 1836 Dr. McCartee resigned his charge, and subsequently became pastor of the Presbyterian Church in Goshen, Orange county.

In the following year, the Rev. John Anderson became pastor of the Canal Street Church, but his ministry was terminated by his resignation, in 1839. In 1840, Rev. Richard W. Dickinson, formerly of Lancaster, Pennsylvania, and more recently pastor of the Bowery Church, was installed pastor; in which office he remained about four years, when he also resigned the charge of the church. After several ineffectual attempts to secure a pastor, Mr. Hugh Smith Carpenter accepted the call of the congregation, and was ordained, and installed

pastor of the church, in October, 1845. Thus in the space of thirty-six years, the Canal Street Church has had seven pastors, not one of whom has died with them.

#### LAIGHT STREET CHURCH.

In the month of April, 1810, a house of worship was commenced in Spring street, near Varick street. The venerable Dr. Rodgers, then in his eighty-third year, was present, and offered a short prayer, which is believed to have been his last public service. In April, 1811, a church was organized here, and the Rev. Matthew La Rue Perrine was installed its pastor in October of that year. Dr. Perrine continued in the pastoral office nearly nine years ; being dismissed at his own request in July, 1820. He was subsequently appointed a professor in the Auburn Theological Seminary. Rev. Samuel H. Cox succeeded Dr. Perrine, being installed pastor, Dec. 25, 1820. In 1825, the congregation erected a new house of worship on the corner of Laight street and Varick street, fronting on St. John's park, to which they removed in that year, changing their name from the Spring Street to the "Laight Street Church." Ten years



after this, Dr. Cox was elected professor of Sacred Rhetoric and Pastoral Theology in the Theological Seminary at Auburn; and, on Oct. 22, 1835, the Rev. Flavel S. Mines was installed as his successor in Laight street. Mr. Mines resigned the charge of this church in Oct., 1840. At this time the people were very much disheartened; heavy debts were pressing on them, and they had been borne down by trials of various kinds. About this time a difficulty occurred in the Reformed Dutch Church in Franklin street, when a large number of members withdrew, and had established a separate meeting in a hall on Broadway, under the ministry of the Rev. James Harkness, who had preached in Franklin street for a year or more previous, and it was in prospect to organize a Presbyterian Church, of which Mr. Harkness should be pastor. It was suggested that a union might be effected between this branch of the Dutch Church and the Laight Street Church, to the advantage of both. After some negotiation, this was effected, and on Dec. 29, 1840, Mr. Harkness was installed pastor of the Laight Street Church. But pecuniary difficulties still pressed hard upon the con-

gregation, and in December, 1842, Mr. Harkness resigned his pastorate in the Laight Street Church, and accepted a call to the church in Matteawan, near Fishkill landing; and the congregation sold their house to a Baptist Church, then newly constituted by a colony from the Tabernacle Baptist Church in Mulberry street. On October 10, 1843, the Laight Street Church was dissolved by Presbytery.

### ELIZABETH STREET CHURCH

A little previous to the year 1811, a religious meeting under a Congregational or Independent form, was established in Elizabeth street, connected with the "West Chester Association." In the month of April, in the year 1811, this body was re-organized as a Presbyterian Church, and received to the Presbytery of New York: thirty-seven communicants were at that time enrolled. The Rev. Henry P. Strong was installed pastor of this church, September 4th, in the same year. But the church was always feeble, and the congregation small, and in less than two years Mr. Strong resigned his

charge, and in October, 1813, the church was regularly dissolved by Presbytery.

#### CITY MISSIONARY OPERATIONS.

For several years following the year 1816, there were in operation in this city three societies, having for their object the advancement of religion among the more destitute population of the city, as well as missionary operations in the country. These were the "Young Men's Missionary Society," "The New York Evangelical Society of Young Men," and "The Female Missionary Society for the Poor." The first of these societies had, as missionaries in the city, at different times, Messrs. W. W. Phillips, John E. Miller, Robert Steel, and Abraham O. Stanbury; the second employed Messrs. Samuel C. Aiken, Elihu W. Baldwin, Samuel E. Cornish, Samuel H. Cox, and Matthias Bruen; while Messrs. Ward Stafford and Samuel J. Mills labored for the third society. There was a rivalry between some of these societies, and occasionally they came in each other's way, as they were laboring on very nearly the same ground. We state the fact merely for historical accuracy, and there leave it, as

the tales of former times. The labors of these missionaries were blest, and have resulted in the gathering of five churches, viz. the Seventh Presbyterian, in Broome st., where Mr. Baldwin became pastor; the Allen Street Church, afterwards supplied by Mr. Gray; the Bowery Church, where Mr. Stafford became pastor; the colored Presbyterian Church, where Mr. Cornish became pastor, and the Bleecker Street Church, where Mr. Bruen became pastor. The exertions of these missionaries were directed mainly to the north-eastern section of the city, stretching from Peck Slip to the Dry Dock. There were, at that time, four little villages or clusters of houses within these limits, known as "Corlaer's Hook," "Grand Street Market," "Stagtown," and "Manhattan Island," the latter being about half a mile to the north of Corlaer's Hook, and approached by a bridge, rendered necessary at high water.\* In all these places stated services were held, on the Sabbath, and at other times, as rooms could be procured. In the summer of 1818, the building, known as the "Mission House," was erected on Broome street, between Lewis

\* Hatfield's Life of Baldwin, page 183.

and Cannon streets, and opened for worship on October 14th, of that year. The Seventh Presbyterian Church had very recently been formed, and were locating themselves in the same neighborhood, and it was soon thought best to dispose of the Mission House. It was accordingly leased during the next year, and afterwards sold to a society of Methodists, who had recently been gathered in a school-room in Broome street, then just vacated by Mr. Baldwin's congregation, and who afterwards became the "Willet Street Methodist Church." This took place in May, 1819, and the Mission House continued to be occupied by the Methodists for six years, when it formed the place of gathering of the Cannon Street Baptist Church, by whom it was occupied until the spring of 1841, when it was converted into dwelling-houses.\* From this time the sketch of the several churches, gathered by these missionary operations, will best exhibit them. The first of these was the

\* Hatfield's Life of Baldwin, pages 227-228.

## SEVENTH PRESBYTERIAN CHURCH.

The Rev. Elihu W. Baldwin commenced his labors in New York as a city missionary in the autumn of the year 1816. He labored, as has already been stated, mainly in the neighborhood of Corlaer's Hook, the Grand street market, Stag Town, and Manhattan Island, preaching the gospel from house to house, and gathering the people together in little assemblies, as opportunity offered. These means, humble as they seemed, received the blessing of God. There was an evident desire by many to hear the Word, and several hopeful conversions occurred. In the early part of the year 1818, the question of the formation of a church was referred to a Committee of the Missionary Board, under whose patronage Mr. Baldwin was laboring, who reported favorably, and a church was organized. The organization took place March 27th, 1818, in a private room in a house in Grand street, near Lewis street, then occupied by the family of Mr. William Badeau. Rev. Mr. Stafford and Rev. Mr. Perrine assisted Mr. Baldwin on this occasion. Eleven individuals were en-

rolled at that time ; eight dismissed for this purpose from the Rutgers Street Church, one from Laight Street Church,—then called Spring Street Church, one from the Presbyterian Church in Catskill, and one from the Congregational Church in New London. Five of them were from one family, and but four were males. The church having been thus organized, nine others, all females but one, were added on profession of their faith. Not one of the members brought to the enterprise either wealth or extensive influence. It was truly with them the day of small things.\* In the course of a few months arrangements were made for the erection of a house of worship. It stood on Sheriff street, between Broome and Delancy streets. The corner-stone was laid on the 10th of August, and the house was opened for worship on the 18th of June of the following year.

On December 25th, 1820, Mr. Baldwin was installed as pastor of the church. The activity and devout earnestness of Mr. Baldwin received signal blessing, and in a few years it was discovered that their house of

\* Memoir of Baldwin, page 200.

worship would not accommodate the multitudes who were thronging around him to hear the gospel from his lips. The house was accordingly sold to the Roman Catholics, and a larger one erected on the corner of Broome and Ridge streets. This building was finished, and opened for public worship, May 6th, 1827. It was a substantial brick building, 80 feet by 64,—more than twice as large as the former house. This building was burnt on the night of February 26th, 1831, and the 20th of November following found the congregation in a new house of worship, erected on the same spot. The labors of Mr. Baldwin were not only abundant, but always judicious and acceptable, and scarce any man has ever labored in New York with more permanent success. 880 persons were gathered into the church during his ministry, 539 of whom were on profession; and when he resigned his charge, in the early part of 1835, in order to accept the Presidency of Wabash College, Indiana, it was with the most sincere regret that his people parted with him. Mr. Baldwin was succeeded in the ministry by the Rev. Edwin F. Hatfield, the present pastor of the church,



who entered on his labors as soon as Mr. Baldwin left. This church continues to be one of the most flourishing in the city. The ministry of Mr. Hatfield has been very successful; several seasons of marked revival have been enjoyed; many have been gathered into the church; and, while they have dismissed several colonies to aid in the formation of other churches around them, they have more than one thousand members in communion still on their roll.

#### ALLEN STREET CHURCH.

This was the second church which arose from the city missionary operations. It was in the summer of 1816, that the Rev. Ward Stafford and the Rev. Samuel J. Mills explored a large, and at that time a very forbidding district of the city, having for its centre the corner of Catharine and Madison streets, then called "Bancker street." These labors were blessed: a small congregation was gathered, and a house of worship was erected on Bancker street soon after. On May 28th, 1819, a church of twenty-five members was organized here, and the Rev. William Grey

supplied it as a city missionary. In 1823, the building in Bancker street was taken down and removed to Allen street, and since that, in 1832, the present brick building has been erected, at a cost of \$16,000. Mr. Gray continued to supply the Allen Street Church from its formation, in 1819, to the year 1827. Two years after this the church ceased to be a "Mission Church," and assumed the responsibility of calling their own pastor. Since that time this church has had for pastors, viz. :

Rev. Henry White, D.D., installed in May, 1829, and dismissed to accept the Professorship of Theology in the New York Union Theological Seminary, May 9th, 1837.

Rev. William Bradley, installed December 3d, 1837, and dismissed April 3d, 1839.

Rev. George B. Cheever, D.D., installed October 10th, 1839, and dismissed April 24th, 1844; and

Rev. David B. Coe, the present pastor, who was installed October 14th, 1844.

### COLORED PRESBYTERIAN CHURCH.

This was the third of the Mission churches, and was organized January 13th, 1822, with twenty-four members. Mr. Samuel E. Cornish, a colored preacher, had commenced his

labors with the colored population in the city, in the autumn of the previous year, and occupied a small house of worship on Rose street. The church was taken under the care of the presbytery of New York, and Mr. Cornish became its pastor. Encouraged by many around them, an effort was made by this church to erect a house of worship, and in 1824, a brick building, 62 feet long and 50 wide, was erected on Elm street near Canal street, at a cost of about \$14,000. But little of the money was actually paid, and the congregation soon found themselves with an incumbrance which they could not bear, and they relinquished the house within a year, which was sold under foreclosure of mortgage, and is now the Jewish Synagogue, "Benai Jeshurun."

The church retired to a room in Sullivan street, where they continued for two or three years, aided by Mr. Cornish, and other supplies. But Mr. Cornish's health failing, he was dismissed in April, 1828.

In September following, Mr. Theodore S. Wright, a licentiate, educated at the Theological Seminary at Princeton, commenced his labors with this church, and in March,

1829, he was ordained by the presbytery of Albany, to which he then belonged. A large school-room was obtained near the junction of Duane and Hudson streets, and in this place the church continued for nearly three years. In the year 1831, the congregation purchased the old German Lutheran Church building, formerly known as the "Swamp Church," situated at the corner of Frankfort and William streets, for the sum of \$13,000, and here they have remained. Rev. Mr. Wright is still pastor of the church; his labors have been much blest; several very interesting revivals of religion have taken place, and more than four hundred members are now enrolled in communion.

#### BOWERY CHURCH.

The fourth Mission Church was located at the Bowery, and arose chiefly through the labors of the Rev. Ward Stafford, who was employed as a missionary in the city for several years. The building known as the "Bowery Church," was completed in the year 1822, and on April 17th of that year, a church was there organized by the presbytery of New York, consisting of sixteen

members, and in October of the next year, Mr. Stafford was installed its pastor. The Bowery Church being but a feeble band, Mr. Stafford was sustained in part by the City Mission Society, for a few years. In the spring of 1827, some serious difficulties occurred in the Bowery Church, and in the following year, Mr. Stafford resigned his charge. In February, 1827, the church invited the Rev. Joel Hawes, of Hartford, to become their pastor, but he declined. In October of the same year the Rev. Joseph S. Christmas was installed pastor. Mr. Christmas was a young man of great promise, and the church and people were high in their hopes; but these hopes were soon blasted by the sudden death of their minister, in less than five months. He died March 7th, 1830, aged 27.

The next pastor of this church was the Rev. John Woodbridge, D.D., formerly of Hadley, Massachusetts, who was installed October 1, 1830, and dismissed at his own request February 29, 1836. He was succeeded by the Rev. Richard W. Dickinson, formerly of Lancaster, Pa., who was installed November 2, 1836, but resigned the charge in April following.

At this time the congregation had become much disheartened, for although a considerable assembly attended public worship, and about one hundred and fifty members were enrolled in the church, yet a heavy load of debt lay upon the building, which they saw little prospect of discharging without great personal sacrifices, and after struggling for a while, the building was sold and the church disbanded.

#### BLEECKER STREET CHURCH.

This was the fifth church which was established in a great measure through missionary labors. The first city missionaries, from the year 1816, and onward, bestowed some labor on the then scattered population in the upper end of Elizabeth, Mott, and Mulberry streets, and after the settlement of Mr. Baldwin in Broome street, and Mr. Stafford at the Bowery, a city mission was established by the Presbytery of New York, in the spring of the year 1823, and the Rev. Samuel Nott, jun., and the Rev. William S. Heyer, were employed as missionaries. Mr. Heyer soon left, on account of ill health, and Mr. Nott

remained alone. He had a preaching station, at what was then called "Bowery Hill," near what is now "Union Square." He afterwards removed to a room in Elizabeth street, near Bleeker. He was succeeded in his missionary work by the Rev. Matthias Bruen, who labored gratuitously for several years.

In April, 1825, a church of a few members, was organized by Mr. Bruen, and attached to the presbytery of New York, and in June following he was installed its pastor. In the year 1826, a handsome stone edifice was completed on Bleeker street, near Broadway, the corner-stone of which had been laid April 26, 1825, and to this, the church removed.

The life of Mr. Bruen was short. He died much lamented, Sept. 6, 1829. After calling and receiving a negative answer from the Rev. Dr. Beecher, then of Boston, the Rev. Erskine Mason succeeded Mr. Bruen, being installed Sept. 10, 1830. A large and intelligent congregation is now gathered at Bleeker street. The house of worship has been enlarged and repaired in far better style than before, and a church of nearly four

hundred members collected. Rev. Dr. Mason continues pastor of the church.

Such is the result of the city missionary operations, which were commenced in 1816. One of the churches formed has ceased to exist, but four of them are living and flourishing, and embody at the present time, more than two thousand three hundred members.

#### THE EIGHTH PRESBYTERIAN CHURCH.

In the commencement of the year 1819, there were seven Presbyterian churches in this city, viz., Wall Street, Brick Church, Rutgers Street, Cedar Street, now Duane Street, Canal Street, Laight Street, and the seventh church in Broome street, near the East River. The Scotch Church, now in Grand street, the Pearl Street Church, and the Murray Street Church, were also in operation; but being at that time in another ecclesiastical connection, they were not reckoned; and hence the new church, next formed, was numbered the eighth. This church originated in a division which took place in the summer of 1819, in the Reformed Dutch Church in "Greenwich village," as it was then called, of which, at that time,



the Rev. Stephen N. Rowan was pastor. In consequence of this, Mr. Rowan resigned the pastoral office in the Dutch Church. On the 26th of August, 1819, a meeting for consultation was held in the "Free School Room" corner of Hudson and Christopher streets, attended by fourteen men. Arrangements were made for the orderly formation of a Presbyterian Church, and for the establishment of public worship. The first meeting for worship was attended in a room in the "Eagle Factory," on Sabbath morning, August 29th, when the Rev. Alexander McClelland, then the pastor of Rutgers Street Church, officiated. The church was duly organized on the 9th of September following, Rev. Dr. McClelland presiding; thirty-five male members were enrolled, and shortly after twenty-six more, mostly females, were admitted on certificate, nearly the whole having been members in the Reformed Dutch Church. On the 11th of October following, a call was given to the Rev. Mr. Rowan to become pastor of the church, which he accepted, and was installed accordingly.

About two years after this, a house of

worship was erected on Christopher street. In the summer of 1828, Dr. Rowan was appointed an agent for the Society for Meliorating the Condition of the Jews, and his congregation consented to release him for twelve months. During this time the pulpit was supplied by Rev. David S. Bogert, Rev. Ebenezer Mason, and Rev. Samuel A. Bumstead. Dr. Rowan returned and resumed his ministry at the end of the year, but in May, 1830, he resigned his charge, having accepted the office of general agent of the society for whom he had labored, with a view to permanency. Soon after the dismissal of Dr. Rowan, the Rev. Denny Ray Thomason, from England, was engaged as a stated supply, and in December following, rather informally, elected pastor, but in April, 1831, he was released at his own request; and in June of that year, a call was given to the Rev. Henry Hunter, who was installed pastor on the 29th of that month.

Mr. Hunter continued to discharge the duties of the ministry usefully, and very acceptably, until his death, which took place suddenly, August 27, 1834. In March, of

the following year, a call was given to the Rev. William Chester, which he declined.

In July following, a unanimous call was made out for the Rev. Edward Dunlap Smith, and he was installed pastor of this church on the fourteenth of the same month.

In the space of a few years, while the affairs of the church were going on with ordinary prosperity, pecuniary difficulties began to press very hard upon the congregation. Their house of worship had never been paid for, and a great debt was consuming them. Thus they struggled on till the close of the year 1841, when an opportunity presenting, the house of worship was sold to the free Episcopal Church, styled "St. Matthew's," for about \$14,000. The embarrassments of the congregation were thus relieved, and they retired to the Chapel of the New York University. Here the church continued to meet for about a year, when, in October, 1842, Mr. Smith resigned his charge. The church continued to meet together for about a month longer, when they resolved to disband, many of the number expecting to unite with a new church then gathering in the upper part of the city.

## CHELSEA PRESBYTERIAN CHURCH.

As the population had increased, and was fast increasing in the upper section of the city, on the North River side, it was judged important to provide the means of grace there in greater abundance, and several members of Presbyterian churches living at Chelsea, as it is called, established a prayer-meeting in the spring of 1842. During that summer, arrangements were made, principally through the liberality of an individual, to erect a house of worship, and in the summer of 1843, a substantial brick building was finished on Twenty-second street, near the Ninth avenue, on what is termed "Lennox Place." On October 22, 1843, soon after the house of worship was opened, a church of sixty-five members was organized by the Presbytery of New York, a large portion of whom had been members of the "Eighth Presbyterian Church," which, as related above, having no pastor, and no house of worship, and being in a broken state, had judged it expedient to scatter into other churches.

In November following, the Rev. Edward

D. Smith, who had been the last pastor of the Eighth Church, was installed pastor of the "Chelsea Church," where he now remains. The church and congregation are in a flourishing condition. The present number of communicants is about one hundred.

#### VANDEWATER STREET CHURCH.

The Presbyterian Church which once existed in Vandewater street, was originally organized as an independent or Congregational Church, and was under the ministry of the Rev. J. S. C. F. Frey, a converted Jew. On the 12th of December, 1820, Mr. Frey and his congregation applied to the Presbytery of New York to be received under its care, as a Presbyterian Church, which union was effected in October of the following year. At that time the church contained 96 members; but difficulties existed between them, and in September, 1822, Mr. Frey resigned his charge, and shortly after the church withdrew from the Presbytery, and stood, for a time, independently. During this time their pulpit was supplied by several persons,—principally by the Rev. Hooper

Cumming, though they do not appear to have had any stated pastor. Towards the close of the year 1825, Mr. Thomas E. Vermilye, a licentiate, was engaged as a supply, and the people were desirous of retaining him as pastor, and, to effect this in an orderly manner, they applied to the Presbytery to be again taken under their care. After some little demur on the part of the Presbytery, the church was again received, and Mr. Vermilye was ordained and installed pastor on January 16th, 1826. The ministry of Mr. Vermilye was acceptable and useful in this church; but the house of worship had not been paid for, and the congregation were pressed with pecuniary embarrassments, and at length, in June, 1829, Mr. Vermilye resigned his charge, and the church shortly after disposed of their house of worship, and disbanded.

#### CENTRAL CHURCH.

This church was originally collected by the persevering labors of the Rev. William Patton. He commenced preaching on the first Sabbath in March, 1820, to a mere handful of people, in a schoolroom in Mul-

berry street, just below Grand street, which he hired on his own responsibility; and here, on January 8th, 1821, a church was organized, consisting of four persons only. Mr. Patton continued preaching, and that gratuitously, for more than two years; divine influences were afforded; the church was increased; and, in 1822, Mr. Patton was installed its pastor. A convenient house of worship was erected on Broome street, near Centre street, 75 feet long and 60 wide; the corner-stone was laid in September, 1821, and it was opened for worship May 7th, 1822. Here a large congregation was soon collected. Dr. Patton remained pastor of the church for about fourteen years, when, in September, 1834, he resigned the charge, having been elected Corresponding Secretary of the "Central American Education Society."

The ministry of Dr. Patton in this church was very successful. He began, as we have seen, with four persons only, and but one male among them. He was unaided, and sustained himself for several years. But when he left, the "little one" had literally "become a thousand,"—as about that number of names had been enrolled on the

church register, the largest proportion of whom had been received by profession. He was succeeded by the Rev. William Adams, D.D., who was installed November 13th, 1834, and is the present pastor.

### VILLAGE CHURCH.

A little previous to the year 1822, a church of a few members was formed under the above name, in the westerly part of the city, near the North River. When they applied to Presbytery to be received under its care, some objection arose from a supposed interference with some other congregations, but they were at length admitted under the condition of locating south of Leroy street, and their name was at this time changed to that of the "Tabernacle Church." In November, 1828, the Rev. Alexander G. Frazer became pastor of this church, at which time more than sixty members were enrolled in communion, and for a short time it seemed probable that it might have grown up and lived among the churches of the city. But the ministry of Mr. Frazer was terminated by his resignation in the summer of 1830, and after this the church became extinct.



“PROVOST STREET,” OR “14TH CHURCH.”

Toward the close of the year 1822, the Rev. James G. Ogilvie commenced preaching in the westerly part of the city, near Franklin street, then called Provost street, and in January 10, 1823, a Presbyterian church of more than thirty members was organized, and on the 13th of the same month Mr. Ogilvie was installed its pastor. In the course of that year a house of worship, now standing on Franklin street, was built and occupied by the church and congregation, and for a year or more the prospects of the congregation were encouraging. But, like many other church-edifices, the house was built on credit, and soon the debt began to press hard on the people, and after some severe but ineffectual struggles, Mr. Ogilvie solicited his dismissal, the house was sold, and the church was regularly dissolved by Presbytery, in October, 1825.

#### SPRING STREET CHURCH.

When the Laight Street Church removed to their new building in the summer of 1825,

a part of the members found it more convenient to remain behind, and accordingly on the 9th of December, in that year, a new church of forty-three members was organized, in Spring street, continuing to hold worship in the old church building, which was purchased of the Laight Street Church. The Rev. Henry G. Ludlow was the first pastor of this church, being ordained and installed, December 25th, 1828. Mr. Ludlow remained here until April, 1837, when he was dismissed at his own request, and settled in New Haven; and in October of the same year, he was succeeded by the Rev. William Patton, D.D., who is the present minister. In the year 1835, the old house of worship was taken down, and a new one erected, much larger, and more convenient. Here there is now a church of nearly eight hundred members; a very large and flourishing congregation, and a Sabbath school of about one thousand children.

#### UNION CHURCH.

This church was organized on October 13th, 1829, with about twenty original members. A house of worship, situated on

the corner of Prince and Marion streets, which had been built by a Universalist Society, about five years previous, was purchased, and on October 22d, 1830, the Rev. Herman Norton was installed pastor. At this time the church had increased to about one hundred members. For a time things looked prosperously, and the congregation were encouraged. But the house of worship was encumbered with a heavy debt, and at length, to relieve these embarrassments, the house was sold in 1835, for \$20,000, and the debts paid. The church with its pastor retired to a hall, resolving to keep on, but after struggling for a year, Mr. Norton resigned his charge in April, 1835. The church, though weakened by dismissions, still kept together, supplying themselves as best they could, until April, 1838, when they were dissolved by Presbytery.

#### NORTH CHURCH, AND CARMINE STREET CHURCH.

The history of these churches is mingled. On November 1st, 1829, a church was organized called the "North Church," and met for worship in the Sixth avenue, near Amity

street. Before this church enjoyed the labors of a stated pastor, a division took place, and eighteen members removing to Carmine street, were called the "West Church." This colony took with them the *church* organization, the North Church remaining the legal corporate body. This was in 1831, and in June of that year, a new church was organized as the "North Church," and on July 5th, of the same year, the Rev. Ebenezer Mason was installed its pastor. The ministry of Mr. Mason in this church continued less than two years, being terminated by his resignation in February, 1833. After this the church was scattered, and soon became extinct.

The "West Church" made an immediate effort to build a house of worship on Carmine street, which was finished, and opened in May, 1832, two months previous to which the Rev. David R. Downer was installed pastor. The church was then but a feeble band, consisting of only thirty-two members, but the ministry of Mr. Downer was very successful; and although he might not have been a very learned man, nor yet what the world calls a very eloquent preacher, nor yet

a man of brilliant talents, yet he was a pious, devoted minister, and was instrumental in gathering into the church more than four hundred members. He died of consumption November 28th, 1841.

The Rev. Edwin Holt was the next pastor. He was installed March 23d, 1842, and after sustaining the pastoral office about four years, was dismissed at his own request, in April, 1846. The church is now vacant.

#### FREE PRESBYTERIAN CHURCHES.

In the month of May, 1830, a meeting of a few gentlemen was held to consult on the best method of extending church privileges to the poorer classes of the community, and more especially to those who, on account of high pew rents, and other causes, were almost excluded from the Reformed Dutch and Presbyterian Churches. The result of this consultation was a pledge on the part of five individuals to take measures for the establishment of a free church. The Rev. Joel Parker, then pastor of a church in Rochester, N. Y., being in the city at the time, was present, by invitation, at that meeting, and gave encouragement that if

his church and presbytery would consent, he would embark in this enterprise. This consent was obtained, and Mr. Parker commenced his ministry in New York, June 27, 1830, when public worship was commenced in a room in Thames street, formerly used as a lecture room by Rev. Dr. Romeyn. The first meeting was attended by about forty persons, but soon increased until the room was filled by nearly four hundred. On the 22d of September following, a church of 16 members was organized by the Presbytery of New York, and styled "The First Free Presbyterian Church of New York." Of this church Mr. Parker became the pastor. The congregation continued in Thames street until Feb. 20, 1831, when they removed to the Masonic Hall, on Broadway, near Pearl street. Arrangements were immediately made, however, for the erection of a permanent house of worship, which was accomplished during that year. The building was situated on Dey street, corner of Washington street. The ground floor was thrown into stores, the second floor making a large house of worship, capable of accommodating from

eight hundred to one thousand persons. The cost was about \$7,000. The seats were all free, and the necessary current expenses raised by voluntary subscription and contribution. This house was opened for worship, Oct. 16, 1831. A numerous congregation assembled here, and the church was greatly enlarged. Nearly seven hundred members were admitted during the ministry of Mr. Parker. In Oct., 1833, Mr. Parker resigned the charge of this church, being about to take charge of a church in New Orleans. He was succeeded in the church in Dey street, by the Rev. Ephraim P. Barrows, who was installed July 28th, 1835. In the year 1837, Mr. Barrows was appointed to a professorship in the Western Reserve College, and was succeeded in the Dey Street Church by the Rev. Jacob Helffeinstein. In February, 1838, the Dey Street Church, taking their pastor with them, united with the "Tabernacle Church," relinquishing their own name, so that neither the "First Free Church," nor the "Dey Street Church," are any longer to be found.

## SECOND FREE PRESBYTERIAN CHURCH.

On the 14th of February, 1832, a colony of thirty-six members and three elders was dismissed from the First Free Church, and organized under the title of the "Second Free Presbyterian Church of New York." They met in "Broadway Hall," until the following May, with the Rev. E. P. Barrows as their stated supply. At this time the "Chatham Street Chapel," which had been an old Theatre, had been fitted up as a place of worship, and the Rev. Charles G. Finney had been invited to occupy it. The Second Free Church thereupon removed to the Chatham Street Chapel, and Mr. Finney became its pastor September 28, 1832. Mr. Finney continued his labors here until April, 1836, when he became pastor of the church then formed at the "Tabernacle" on Broadway. The Rev. John Ingersoll had been associated with Mr. Finney at Chatham Street Chapel, in 1834, as co-pastor, and was dismissed about the same time.

Immediately after Mr. Finney left the Chatham Street Chapel, the Rev. J. H. Martyn was called as pastor of this church,



and continued his labors for about two years, when he was dismissed at his own request, in May, 1838. During the next three years this church had no pastor. They had occasional supplies of preaching, but were in a scattered and broken state. In the month of June, 1841, the Rev. Mr. Martyn, their former pastor, was recalled, and the church by vote changed their form to Congregational, and the "Second Free Church" is no more to be found.

### THIRD PRESBYTERIAN CHURCH.

This also was a colony of thirty-five persons, dismissed from the First Free Church, and organized under the above title, by the Third Presbytery of New York, on December 9, 1832. They assembled for worship at the Masonic Hall, on Broadway, being supplied by the Rev. D. C. Lansing, D.D., of Utica, who was installed pastor of the church, February 10th, 1833. In the course of that year a house of worship was erected on the corner of Thompson and Houston streets, at a cost of about \$11,000. Here the congregation first assembled December 29, 1833. On July 23, 1835, Dr. Lansing

was dismissed at his own request, and was succeeded in August following, by the Rev. Nathaniel E. Johnson, who remained between two and three years, and was dismissed in April, 1838. After remaining vacant for more than a year, the present pastor of the church, the Rev. Samuel D. Burchard, was installed on the 1st of May, 1839. This church has relinquished the free system, and now rents its seats, and consequently is no longer known as the "Third Free Church," but is called the "Houston Street Church."

#### FOURTH FREE PRESBYTERIAN CHURCH.

On the 5th of January, 1834, a colony of thirty-five members was dismissed from the Second Free Church, and organized as the "Fourth Free Presbyterian Church." They first met in a hall on the corner of Hester street and the Bowery, and the Rev. Arthur Granger was a stated supply for several months. During the summer the meeting was removed to the "Millitary Hall" on the Bowery, opposite to Spring street, and in the month of October of that year, the Rev. Isaac N. Sprague was installed pastor

of the church. Shortly after this, a large building on Catharine street, near Madison street, formerly used as a brewery, but which had been fitted up for a place of worship, was purchased, and hither the church removed. A large congregation assembled here, a considerable revival of religion took place, and many were added to the church. The place of worship, always considered temporary, was now found to be altogether too strait for the increasing assembly; and during the year 1835, it was taken down, and a brick building sixty-eight feet by fifty-eight, was erected on the corner of Catharine and Madison streets, having a line of stores in the basement story on Catharine street. This building cost about \$13,000, and was opened for public worship on the first Sabbath in January, 1836. The health of Mr. Sprague soon failed, and in April of that year, he found it necessary to resign his charge. Rev. Joel Mann was the second pastor of this church. He was installed January 18, 1837, and dismissed at his own request, June 11, 1838. The Rev. James I. Ostrom succeeded Mr. Mann, being installed in October, 1838.

The ministry of Mr. Ostrom continued a little short of two years, he resigning the charge June 1, 1840. After Mr. Ostrom left, the Rev. William Whitaker became a stated supply, in this church, for about a year and nine months, the Presbytery declining to instal him, and the church thereupon becoming independent. But the society had now become weakened, many had removed to other congregations, a load of debt for the building lay heavily on the people, and it was thought impracticable any longer to sustain the church; and it was finally agreed by those who remained, to sell the house of worship, pay the debts of the concern, and disband. This was accomplished in the summer of 1842. A Methodist Society bought the house, and the "Fourth Free Church" is no more. About the commencement of the year 1835, some incipient movements were made for the formation of a Fifth and a Sixth Free Presbyterian Churches, but no other organization in this form has ever been accomplished here.

## TABERNACLE PRESBYTERIAN CHURCH.

Connected with the foregoing account of the Free Presbyterian Churches, it seems proper to bring into view the church first organized in the "Tabernacle" on Broadway.

The building well known as "The Tabernacle," was erected in the year 1835, and first opened for worship in April, 1836. The chief design of its founders was the extension of the free church plan, then in its most successful operation in this city. Rev. Charles G. Finney, then pastor of the Second Free Church in the Chatham street Chapel, was engaged to occupy the Tabernacle. A church was formed of 120 members, about 80 of which were dismissed for this purpose, from the Second Free Church, and on April 10, 1836, Mr. Finney became its pastor. This church had some very peculiar features. It was called a congregational church, and yet the business of the church, both spiritual and temporal, was committed to seven deacons, who were to be chosen annually, and styled "The Session." This was a sort of Congregationalism which the New England Churches would not have

acknowledged, and a sort of Presbyterianism which could not have been acknowledged by any Presbytery here. Such, however, was the Tabernacle Church. The ministry of Mr. Finney at the Tabernacle was terminated by his resignation in about one year; and in June, 1837, he was succeeded by the Rev. George Duffield, who supplied the pulpit, acting as pastor, but without regular installation.

The pecuniary strength of the congregation being found inadequate to meet the expenses of so large an establishment, a union was very harmoniously effected between this church, and the "First Free Church," in Dey Street, probably to the advantage of both. The Dey Street Church presented one condition to which the Tabernacle Church assented, viz., that the united church should be Presbyterian. The Dey street Church brought with them their pastor, the Rev. Mr. Helffeinstein. This took place in Feb., 1838. Not many months after this, both the pastors retired, and in the autumn of the same year, the Rev. Joel Parker became pastor of the united church. At this time the free church plan was, by mutual

consent, partially relinquished, and the pews rented as in other churches.

For several months after Mr. Parker's settlement, the church was harmonious and prosperous, but some matters of discipline led to a dissatisfaction ; a sharp controversy arose, and at length the proprietor of the building, which had never been paid for, prosecuted his mortgage to foreclosure, and in July, 1840, it was sold at auction, and purchased by Mr. David Hale for \$34,250. At this time, the church consisted of between five and six hundred members, and at a very full meeting of the church, held immediately after the sale of the house, it was proposed to form a Congregational Church after the model of the New England Churches. The officers of the church, and a majority of the members, were unfavorable to this measure, and having no house of worship, they scattered into other congregations. Dr. Parker, for a short time, preached a part of each Sabbath in the Pearl street Church, where a large portion of his people attended, but at length they all scattered, and "The Tabernacle Presbyterian Church" is no more.

## SIXTH STREET CHURCH.

In the month of November, 1830, Mr. John A. Murray, a licentiate preacher, commenced a religious meeting in a school-room on the corner of Stanton and Essex streets, with a small congregation of people, many of whom had been members of the Presbyterian Congregation in Broome street, then under the pastoral charge of the Rev. Dr. Patton. On January 8th, 1831, eleven persons were there organized as a church, by a committee of the third Presbytery, all of whom were dismissed for that purpose, from the "Central Church" (Dr. Patton's); and being a colony from that church, it was styled "The Branch Presbyterian Church," and the Central Church paid the salary of their minister for a considerable length of time. The congregation continued to enlarge, additions were made to the church, and everything looked encouraging. A spacious house of worship was erected on the Second avenue, near Third street, the church was legally incorporated, and called the "Second Avenue Church," and on June 22d, 1832, Mr. Murray was ordained and installed its pastor. But like many other



congregations, they were heavily burdened with debt for the erection of their house of worship, and a hard struggle was necessary to enable them to keep along, yet with commendable perseverance they kept on.

In the summer of 1834, Mr. Murray was appointed a secretary of the Home Missionary Society, to reside at Geneva, New York, and was accordingly dismissed in October of that year. A call was immediately presented by the church to the Rev. Ansel D. Eddy of Canandaigua, to become their pastor, which he declined; and in the April following, a call was given to the Rev. Charles S. Porter, of Gloucester, Massachusetts, which he accepted, and was installed June 14th, 1835. Mr. Porter continued pastor of this church about five years and a half. A considerable congregation were generally in attendance, and many were added to the church; but a load of debt was pressing hard upon the people, and they became disheartened. On November 15th, 1841, Mr. Porter was dismissed at his own request, and shortly after the house of worship was sold at auction for about \$13,000, and purchased by a church of Roman Catholics.

A large portion of the church and congregation now scattered into other churches, and mingled with them, while a few chose to remain together still, and having rented a Hall on the Bowery, obtained occasional supplies. Mr. Horace Eaton, then a student in the Union Theological Seminary of New York, conducted their meetings for a considerable season. Though reduced to a mere handful in number, yet after a time the spirit of that few began to revive, and arrangements were made to procure a house of worship. Ground was purchased on Sixth street, near Second avenue, and a neat brick building measuring 60 feet by 40, was erected and paid for, and when this new building was first opened, on June 18, 1843, Mr. Eaton was ordained to the pastoral office in the church, the name of which is now changed to that of the street on which the building stands.

The condition of this church will be understood, when it is stated that in April, 1841, just previous to the dismissal of Mr. Porter, the church reported 264 members in communion, but at the ordination of Mr. Eaton, in June, 1843, no more than 75 could

be found. But a far more healthy state of things now exists. A good congregation is gradually collecting, to whom Mr. Eaton continues to minister with increasing usefulness, and 155 members are now enrolled in communion.

### WELSH PRESBYTERIAN CHURCH.

A congregational church had been formed in the year 1824, or 1825, which met in Mulberry street, a considerable portion of whom were Welsh, and the services were conducted for a part of the time in that language. In July, 1833, they thought it expedient to change their form of government, and were organized as a Presbyterian Church, with 52 members, and attached to the third Presbytery. The Rev. Jenkin Jenkins was their minister at that time, and remained with them for about two years after, when he resigned the charge of the church, and left the city. He was succeeded by the Rev. Jonathan J. Jones, who was installed July 1, 1836, and remains in charge of the church at the present time. Their place of worship is in Broome street near the Bowery, and the services are conducted altogether in the

Welsh language. [The prospects of the congregation are on the whole encouraging. [See sketch of the Welsh Calvinistic Methodist Church on a subsequent page.]

#### VILLAGE CHURCH.

We have already given a sketch of a church by this name, called also the "Tabernacle Church," formed in the year 1822, and which became extinct in about eight years after. The field of operations of that church was in the westerly part of the city, and toward the Greenwich village, and although that church had failed, it still seemed desirable to maintain a Presbyterian church on that ground. Hence arose another church, called also the "Village Church." It was organized by the third Presbytery, December 29, 1833, most of the original members being dismissed for that purpose from the Carmine Street Church. They met for a time in a building on the east side of Abingdon Square, which had been erected for a bank several years before, during the prevalence of the yellow fever in the city. Arrangements were, however, made for building a house of worship, which

was accomplished in the year 1836. It is situated on Jane street.

This church continued in operation about seven years, and was under the charge of three successive pastors, viz., Rev. William Page, installed June 22, 1834, and dismissed October 7, 1835; Rev. Daniel Clark, jun., installed March 23, 1836, and dismissed April 4, 1838; and Rev. Daniel Brown, installed November 10, 1840, and dismissed October 6, 1841. Very soon after this the house of worship was sold, the congregation scattered, and the church became extinct.

### BRAINERD CHURCH.

This church owes its existence, under God, mainly to the labors of the Rev. Charles Hall, one of the secretaries of the Home Missionary Society. The north-eastern section of the city had been extending, and had become quite populous, yet with a lamentable dearth of the ordinary means of grace, when on the first Sabbath in January, 1833, Mr. Hall commenced preaching in an inconvenient "upper room," on the corner of Stanton and Essex streets. The assemblies at first were small, but the

constant preaching of the Gospel, with its auxiliaries, the prayer-meeting, and the Sabbath school, accompanied as they usually are, when faithfully used, by divine influences, soon produced a marked effect. The people of God who attended on these services were enlivened, and some few persons were hopefully converted. In about a year from the time the meeting was opened, it was thought expedient to organize a church, which was accordingly done by the Third Presbytery, on February 9, 1834. About thirty members were first enrolled, and they assumed the name of the "Brainerd Church." During the following summer the Rev. Asa D. Smith was engaged to preach, and in November, 1834, he was ordained and installed as pastor. A substantial house of worship was built on Rivington street, near Ludlow street, which was completed in the following year, at a cost of about \$20,000, including the ground. Mr. Smith is still its pastor. His labors have been much blest, and a numerous assembly is found there.

## EIGHTH AVENUE CHURCH.

Such is the corporate name of a Presbyterian church, now situated in West Twentieth street, between the Sixth and Seventh avenues. The Presbytery of New York having directed their attention to the wants of that section of the city lying on the Eighth avenue, and its vicinity, authorized their missionary committee to engage a man to labor in that field, and in November, 1833, Mr. James C. Edwards, a licentiate preacher, was appointed to that service. Meetings were first held in private houses until the last of December, when the people assembled in a building prepared for their reception, on the west side of the Eighth avenue, above Nineteenth street, and on January 5, 1834, it was formally opened as a house of worship. On the 9th of February following, a church of thirteen members was organized, and its officers installed; Rev. Mr. Carroll of Brooklyn, and Rev. Dr. Phillips of New York, officiated on that occasion.

Mr. Edwards continued to labor in this congregation until the spring of 1835, when

he left, having accepted a call from the church in Smithtown, Long Island. The Eighth Avenue Church was not long destitute, for, on April 25th, 1835, the Rev. Henry A. Riley was installed pastor, and continued in that office until January, 1839, when he resigned his charge.

Mr. Riley was succeeded, in April following, by the Rev. R. C. Brisbin, who remained pastor of the church about two years. In the autumn of 1839, during the ministry of Mr. Brisbin, the congregation sold the small house of worship they had occupied, and hired and fitted up a hall on Eighteenth street, east of the Eighth avenue, and here they remained until May, 1843. After the dismissal of Mr. Brisbin, in April, 1841, the Rev. James I. Ostrom, their present pastor, was engaged as a supply, but was finally installed in June, 1843, at which time the new house of worship, which they now occupy, on Twentieth street, was dedicated. It is a substantial brick building, and cost about \$10,000. This church is now connected with the Fourth Presbytery of New York.



## MANHATTAN ISLAND CHURCH.

The settlements around the "Dry Dock,"—known formerly as "Manhattan Island," became the scene of some interesting labors of the early city missionaries. During the summer of 1816, Mr. Stafford preached there often, at the ship-yards, in a room kindly furnished by the Messrs. Brown, who were then extensively engaged in ship-building in that neighborhood. Here large assemblies were often collected.\* The labors of Mr. Baldwin and other city missionaries were also occasionally directed to this spot. But nothing permanent was effected for many years.

In the early part of the year 1834, the Rev. John J. Slocum commenced preaching in that part of the city, with the view of collecting a congregation. A building had been erected on what is now Fourth street, having a schoolroom on the first floor, and a place fitted up for public worship on the second, and often called at that day "the church in the Swamp," as it was a low and marshy place all around. Here Mr. Slocum held

\* Stafford's "New Missionary Field," page 4.

his meetings. A considerable congregation attended, and on June 9th, 1834, a church of a few members was duly organized by the Third Presbytery, and, on the 15th of the same month, Mr. Slocum was installed its pastor. He continued in this office a little more than two years, but with small success, and finally resigned his charge in October, 1836.

The church still kept together, and continued to meet for worship with such supplies as they could obtain, and in February, 1838, they made out a call for the Rev. Elihu W. Baldwin, formerly a city missionary on that ground, but at that time President of Wabash College. But failing in this application, they gave up, and scattered, and the few members that remained, united with the Eleventh Church, when that was organized, in the following year.

#### TABERNACLE CHURCH (Catharine street.)

In the autumn of 1832, or the early part of 1833, the Rev. Alonzo Welton commenced a meeting in a room, formerly a brewery, on Catharine street, near Madison street; and in June, 1833, application was made to the

Third Presbytery, by about thirty persons, to be organized as a church, with a view to be placed under the ministry of Mr. Welton. After some little delay, and hearing the report of a committee of investigation, the Presbytery declined acting. But the meeting was continued, and, in February of the following year, application was made to the First Presbytery to organize the church,—the proposed members of which presented, at the same time, a call for Mr. Welton to become their pastor. The Presbytery organized the church by the name of the "Tabernacle Church," but the church did not prosecute their call. Mr. Welton ceased preaching there after a few months, and, disposing of their building to the Fourth Free Church, the 'Tabernacle Church scattered, and became extinct.

#### GERMAN PRESBYTERIAN CHURCH.

The same year of 1834 was signalized by the formation of a Presbyterian Church, for the benefit of the German population. It was but a small and feeble band. They met in Houston street, towards the East river, having for their minister the Rev.

George Mills, who was installed as pastor on November 16th, 1834. In about three years after, finding themselves pressed with pecuniary difficulties, both minister and church were induced to withdraw from the Presbyterian connection, and unite with the Episcopal Church.

### MERCER STREET CHURCH.

In the summer of 1834, an elegant house of worship was completed, situated on Mercer street, near Waverley place. On the 8th of October of that year, a church of twenty-four members was organized by the Third Presbytery, more than half of whom were from the Laight Street Church, from which congregation also many of the leading members of the Mercer street congregation had removed. On Nov. 11th, 1835, the Rev. Thomas H. Skinner, D.D., was installed pastor of this church, and continues in that office to the present time. The congregation is large and wealthy, and the church now numbers more than five hundred members.

## SIXTH AVENUE CHURCH.

This church was organized by the Presbytery of New York, in the summer of 1835. Its beginning was rather encouraging. They occupied a small house of worship in Sixth avenue, opposite Amity street, being on the same ground occupied a few years previous by the North Church, and in all probability embracing a considerable portion of the same people. The Rev. David Longmore became their stated supply. In two years the church had increased to one hundred and forty-seven members in communion, but in October, 1838, the whole enterprise was abandoned, and the church was dissolved by Presbytery.

## UNIVERSITY CHURCH.

This was a small band organized as a church, by the Presbytery of New York, on April 19th, 1836. They assembled for worship in the chapel of the New York University, under the ministry of Rev. John Woodbridge, D.D., then recently dismissed from the Bowery Church. But Dr. Woodbridge leaving the city after a few months,

the church ceased operations, and was soon after dissolved by presbytery.

### MADISON STREET CHURCH.

This church was organized by the Third Presbytery, with seventy-seven members, mostly from the Seventh Presbyterian Church, on Aug. 12th, 1836, and on Nov. 4th, of the same year, the Rev. James W. McLane was ordained and installed pastor. In August, of the following year, the congregation completed a very neat and commodious house of worship on Madison street, corner of Gouverneur street, at a cost, for house and land, of about \$30,000. The ministry of Mr. McLane was useful and successful among this people. He was instrumental in gathering many into the church, and the circumstances of the congregation were very materially improved during his continuance. He, however, resigned his charge in April, 1844, and was succeeded, in April of the following year, by the Rev. D. Taylor Bagg, the present pastor.

## NINTH CHURCH.

A church by this name was constituted by the Presbytery of New York, Oct. 16th, 1836. They met for worship in a hall on the corner of Canal and Varick streets, and were supplied for several months by Mr. Robert Birch, a licentiate. Some little success attended his preaching, and the church increased within a year to nearly sixty members. In September, 1837, Mr. Birch became pastor, but in less than a year he resigned this charge, having accepted a call from the church in New Brunswick, and the Ninth Church was soon dissolved.

## ROSE-HILL, OR TENTH CHURCH.

A Presbyterian church of a few members was organized by the Third Presbytery in June, 1837, near what was formerly called "Rose-Hill," near the junction of Twenty-second street and Third avenue. Mr. S. G. Spees, a licentiate, was obtained as a supply, and continuing acceptably with the people, he was ordained and installed pastor of the church, May 13, 1838. In the following year a comfortable brick edifice was

erected on Twenty-second street, where Mr. Spees continued to minister until December 21, 1840, when he was dismissed at his own request. The church was vacant for nearly a year, when, on November 15, 1841, the Rev. Charles P. Bush was ordained and installed. The ministry of Mr. Bush was terminated by his resignation in October, 1845. The present pastor of the church, the Rev. James Knox, commenced his ministry very soon after the dismissal of Mr. Bush. He was installed January 28, 1846.

#### ELEVENTH CHURCH.

The Manhattan Island Church ceased operations, as has already been related, in 1838, but it was still thought desirable to maintain a Presbyterian church on that ground ; and on May 13, 1839, a new church was organized by the Third Presbytery, consisting of eighty-nine members, being a colony from the Seventh Presbyterian Church, with a few who remained of the Manhattan Island Church.

In the following month, the Rev. Mason Noble was unanimously invited to become



their pastor; he entered on his labors in July, and was installed on the 14th of October in the same year. For more than three years the congregation occupied the place of worship which had been occupied by the Manhattan Island Church in Fourth street; but in October, 1842, they completed and dedicated a new house of worship at the corner of Fourth street and Avenue C. Mr. Noble is still their pastor. The circumstances of this church are very encouraging. Many have been added to the communion, and an increasing congregation is usually in attendance.

#### JANE STREET CHURCH.

This church was organized by the Second Presbytery in the year 1842. They occupied a house of worship built by the Village Church, in Jane street, near Abingdon Square, a church which had ceased operations but a few months previous. The Rev. John Johnston was installed pastor of this church about the beginning of 1843, and continued his ministrations there but little more than a year, he being dismissed in the spring of 1844, having accepted a

call to the Presbyterian church in Jersey City. Soon after this, the church disbanded, most of the members uniting with the Fifth Associate Reformed Church, which very soon after occupied the building.

#### FIFTEENTH STREET CHURCH.

With a most laudable desire to extend the privileges of the gospel to the more destitute parts of the city, as well as to occupy seasonably the vacant ground, private and individual munificence had secured the erection of a very commodious church edifice on Fifteenth street, near the Third avenue, in the year 1843. In the early part of 1844, the Rev. William D. Snodgrass, D.D., commenced preaching there. On September 18th of that year, a church of twenty-seven members was organized by the Presbytery of New York, and on March 15, 1846, Dr. Snodgrass was installed as pastor.

#### HARLEM PRESBYTERIAN CHURCH.

This is a small band of less than twenty members which was organized by the Third

Presbytery, on June 29, 1844. A small but very neat house of worship was built during that summer, and on the 16th of April, 1845, the present pastor of the church, the Rev. Ezra H. Gillett, was ordained and installed.

### BLOOMINGDALE CHURCH.

This is a small church of twelve members, constituted by the third Presbytery, on March 17, 1845. They meet for worship in a Hall on Fiftieth street, near the Eighth avenue, but have as yet no stated pastor.

During the winter of 1845-6, Mr. John Cromwell, a licentiate, supplied this church. A most signal blessing attended his labors, for the assembly, though small, was evidently favored with the effusions of the Divine Spirit, and the church was more than doubled by the admission of recent hopeful converts.

### HAMMOND STREET CHURCH.

This church was constituted by the Presbytery of New York, on July 26, 1845. They had twenty-one original members, and ten more have since been added. They

have built a lecture-room on the corner of Hammond and Factory streets, which they now occupy. Rev. William E. Schenck is their stated supply.

#### YORKVILLE PRESBYTERIAN CHURCH.

Rev. Joshua Butts commenced preaching in a school-room on the Third avenue, at Yorkville, in the autumn of 1845, and a church of eighteen members was organized there by the Presbytery of New York, on the 16th of April, 1846. No pastor has yet been installed.

#### MADISON AVENUE CHURCH, AND FORTY-SECOND STREET CHURCH.

The same active beneficence which provided a place of worship for the Chelsea Church, and the Fifteenth Street Church, led to the erection of two other convenient and substantial houses of worship, one situated on Madison avenue, opened in 1844, and the other on the corner of Forty-second street and Eighth avenue, opened in September, 1845. Mr. John D. Wells, a licentiate of the Presbytery of New York, is supplying the Madison Avenue Church, and the Rev.

John C. Lowrie, that on Forty-second street. Church organizations have not been accomplished in either.

In the month of April, 1846, preaching was commenced in the Manhattan Hall, No. 63 Houston street, by Mr. B. T. Phillips, a licentiate of the Presbytery of New York, with a view to the ultimate gathering of a church, and a considerable congregation is already assembling there.

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ASSOCIATE REFORMED PRESBYTERIAN  
CHURCHES.

It falls not in with the plan of these sketches to detail the theological questions which have rent into parties any of the religious denominations, but simply to state, in as intelligible a manner as possible, the facts which illustrate the history of each. The Associate Reformed Church is a union of two bodies, which originated in secessions from the Established Church of Scotland. Five churches of this denomination have been formed in the city of New York.

The first church of this character was formed about the year 1757. There had, for some time, existed a difficulty in the

Wall Street Church on the subject of psalmody, and when, at the settlement of Mr. Bostwick in the spring of 1756, those dissensions were in a measure dropped, a minority were still dissatisfied, and preferred to withdraw quietly, and establish a new church, which was accordingly done. The church took the name of the "Scotch Presbyterian Church," and put itself under the care of the Associate Presbytery of Pennsylvania. In the month of June, 1761, the Rev. John Mason, of Scotland, arrived in New York, and became pastor of this church, and it was greatly owing to his influence that the union was effected between the Associate and Reformed Churches. After this union, the church of which he was pastor was called "The First Associate Reformed Church in New York." In 1768, this church erected a substantial house of worship, of stone, 65 feet by 54, standing on Cedar street, near Broadway.

The minister of this church, the Rev. Dr. Mason, was a man of eminence, an accomplished scholar, and a most devoted pastor. It was not strange that the church and congregation increased under his ministry; nor

that he should be greatly lamented, as he was, at his death, which took place in the year 1792.

On the death of Dr. Mason, his son, Mr. John M. Mason, who was then pursuing the study of theology at Edinburgh, was invited by the church to succeed his father in the pastoral office, which invitation he accepted. The Rev. Dr. John M. Mason remained pastor of this church until the year 1810, when he resigned this charge to become the first pastor of the church in Murray street. Not long after the resignation of Dr. Mason, the church presented a call to the Rev. Robert B. C. McLeod, which he accepted and remained pastor of the church about twelve years, when he resigned the charge, and was succeeded by the Rev. Joseph McElroy, who was installed, May 26th, 1824.

The increase of business in the lower part of the city, and the consequent removal of the families from the vicinity of the place of worship, led this church, like many others, to change their location. Ground was therefore purchased in Grand street near Broadway, and a large and most substantial build-

ing was erected in the year 1836, and to this the church removed. Dr. McElroy is still pastor.

### PEARL STREET CHURCH.

This was the second Associate Reformed Church. The congregation was organized in the year 1797, and a house of worship built on Pearl street, then called "Magazine Street," between Elm street and Broadway. It was a substantial building of stone, 66 feet long, and 56 wide. For a few years it formed a collegiate charge with the Scotch Church in Cedar Street, but in the year 1804 they were separated.

The first pastor of the church was the Rev. Robert Forrest, a native of Dunbar, Scotland, who was installed in the spring of 1804. He labored in this congregation with ability and faithfulness for about seven years, and was succeeded in 1811,\* by the Rev. John X. Clark. After a ministry of nearly seven years, Mr. Clark resigned the charge. Rev. William W. Phillips succeeded Mr. Clark, being installed in the

\* Mr. Forrest died in Stamford, Delaware Co., N. Y., March 17, 1846, aged 78.



spring of 1818, and in the summer of 1826, he was dismissed, in order to take charge of the Wall Street Church, to which he had been called. Rev. Walter Monteith succeeded Dr. Phillips, being installed Aug. 23, 1826. His ministry continued about three years, when he was succeeded by Rev. Benjamin H. Rice, who was installed Dec. 3, 1829. Dr. Rice resigned his charge in 1833, and on April 17, 1834, Rev. Henry A. Rowland was installed. Three years after this, the church edifice was destroyed by fire, and rebuilt on the same site in the following year. In 1843, Mr. Rowland resigned his charge, and the Rev. Charles H. Read, the present pastor, was installed Dec. 13, 1843. The present number of members in the church, is 350.

#### MURRAY STREET CHURCH.

This was the third Associate Reformed Church. It was composed principally of persons who had belonged to the "Scotch Church" in Cedar street while the Rev. Dr. John M. Mason was minister there, and who left with him, when in the year 1810 he resigned the pastorship of that church. For a

term of time they met for worship in Dr. Romeyn's church in Cedar street, at such hours as the house was not occupied by the ordinary congregation. They were subsequently organized as a church, and Dr. Mason became their pastor. In 1812, an elegant stone building was completed, situated on Murray street, opposite to Columbia College, the site of which is now occupied by large dwelling-houses. Here Dr. Mason continued to officiate, with a large and increasing congregation around him, until Sept., 1821, when he was elected Professor of Theology in the college at Carlisle, Pa. His health having become somewhat impaired by the continued exercise of the ministry, he was induced to accept the appointment; but after two years, his health utterly failed, and he returned to New York, where he died in 1829.

He was succeeded in Murray street by the Rev. William D. Snodgrass, who was installed, Sept. 22, 1823, and remained pastor of the church until Sept. 22, 1832, when he resigned his charge, and removed to the Second Street Church in Troy.

Dr Snodgrass was succeeded by the Rev.

Thomas McAuley, D.D., then of Philadelphia, but formerly pastor of the Rutgers Street Church, who was installed January 31, 1833. A heavy debt had long lain upon the church for its original cost, and many changes in the congregation having taken place, after about eight years of Dr. McAuley's ministry, it was judged best by the congregation to sell the ground on Murray street, which had become very valuable, and remove the house to another location. A very desirable site was accordingly procured on Eighth street, fronting Lafayette place, a part of the street called "Astor place," and the edifice was taken down and built on that spot. It was completed in 1842. In November, 1845, Rev. Dr. McAuley resigned the pastoral office, and the church is now vacant. It is generally known in the city as the "Eighth Street Church," and sometimes as "The Church on Astor place," though its corporate name has never been changed from the "Third Associate Reformed Church."

In May, 1822, the three churches above named, with nine others belonging to the same Synod, united with the General As-

sembly of the Presbyterian Church. Several years passed, and there was no church of this denomination in the city; but in the year 1831, the Associate Reformed Synod of New York sent the Rev. William McAuley to this city for the purpose of collecting and organizing a congregation; and his labors resulted in the formation of

“ THE FOURTH ASSOCIATE REFORMED  
CHURCH.”

The first meeting was held in Rutgers Medical College in Duane street, on the first Sabbath in October, 1831. The assemblies were small at the beginning, but gradually increased, and on the fourth Sabbath of that month a church was duly organized. The church was constantly supplied with preaching, and continued to increase in numbers and influence. In March, 1832, they removed from the medical college to a house of worship on Franklin street, at the foot of Varick street, which they hired; and here they held their first communion, on April 15, 1832. The church then contained but twenty-six members. This church has had two pastors. The first was the Rev. James

Lillie, who was installed August 22, 1833. He labored with much acceptance until December, 1835, when the pastoral connection was dissolved in consequence of his accepting a call from a church in Salem, in this State. The present pastor is the Rev. William McLaren, who was ordained and installed pastor on September 1, 1836. In the following spring the congregation purchased the house of worship which they occupied for \$16,000, and they are now in a flourishing state. The church numbers in communion three hundred and ten members.

#### FIFTH ASSOCIATE REFORMED CHURCH.

This church, which was organized in November, 1838, was gathered principally by the labors of the Rev. James Mairs, who preached in a schoolroom at No. 131 Allen street for about three months, and after that in the Lecture-room of the Medical College in Crosby street, until his death, which took place in September, 1840. The Rev. Peter Gordon soon succeeded Mr. Mairs, and was installed pastor of the church in December of that year.

Soon after this the congregation removed

to the "Society Library" on Broadway, where they remained nearly two years. After this, for a short time, they occupied the "Broadway Hall," near Grand street, and at length they hired, with a view to permanency, a house of worship on Jane street, near Abingdon Square,—commencing worship here on May 1, 1844. The congregation is now assuming a more settled character, and they have purchased the house of worship which they occupy for \$12,000. Mr. Gordon is still pastor, and they have 120 members in communion.

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#### ASSOCIATE PRESBYTERIAN CHURCH.

The first church of this name in the city of New York, was formed in the spring of 1785, by the Rev. Thomas Beveridge. Mr. Beveridge remained with this church for a while, but does not appear to have had the pastoral charge. He was afterwards settled in Cambridge in this state, and died suddenly at Barnet, in Vermont, July 23, 1798.

A house of worship was erected on Nassau street, in 1787, and here the first pastor of the church, the Rev. John Cree, was ordained and installed, October 12, 1792.

Mr. Cree remained but two years when he resigned his charge, and removed to Pennsylvania. For eight years the church remained without a pastor, but in the year 1802, the Rev. Thomas Hamilton was installed, and continued pastor of the church until his death, in August, 1818. For about two years after this the church had occasional supplies. In the early part of 1821, the Rev. Andrew Stark was appointed by the Presbytery to supply this church. After hearing him for a time the church gave him a call, and in May, 1822, he was installed their pastor. Two years after this, the congregation sold their house of worship in Nassau street to the South Baptist Church, and erected another on Grand street, corner of Mercer street, to which they removed in August, 1824. Dr. Stark is still their minister.

#### SECOND ASSOCIATE CHURCH.

This church was formed of members belonging to the first church of the same name, in the year 1830. There were at first between thirty and forty communicants. They met for worship in the Dispensary in White

street, and the Rev. Duncan Stalker was their preacher for about six months. The Rev. James Irving was the first pastor of this church. He was installed in 1831, and continued in the pastoral office until his death, which took place in the fall of 1835. During the ministry of Mr. Irving a convenient church edifice was erected on the corner of Thompson and Prince streets, at a cost of about \$16,000 for house and land, and was opened for worship in 1833. A heavy debt lay upon the building, but still the prospects of the congregation were, on the whole, encouraging.

After the death of Mr. Irving, the Rev. Hugh H. Blair became his successor in the pastoral office. But difficulties soon arose of various kinds. The congregation was embarrassed on account of their debts, and finally the house of worship was sold under foreclosure of mortgage, and the church and congregation retired to the lecture-room of the medical college in Crosby street. But their troubles were not at an end. Dissensions existed among themselves, which, in the spring of 1838, ended in a separation, and the body now known in the city as



the "Second Associate Church," worshipped for about a year in the "National Hall" in Canal street, and thence removing several times to other places, remaining without a pastor, being supplied by the Presbytery until the spring of the year 1843, when the Rev. William J. Cleland, their present pastor, was installed. About that time they purchased a small house of worship standing on the corner of Houston and Forsyth streets, where they still remain. The number of communicants is about one hundred and thirty-five.

### THIRD, OR CHARLES STREET ASSOCIATE CHURCH.

When the separation took place in the Second Associate Church, as just related, that portion of the people who adhered to Mr. Blair continued for a time to maintain worship in the Medical College, and then a small church building standing on the Sixth avenue, opposite Amity street, was purchased and occupied for several years, but in October, 1844, the congregation took possession of a substantial brick edifice, which they had erected on Charles street,

where they still remain, with an increasing assembly. Mr. Blair continues in the pastoral office, and they now enrol nearly four hundred members in communion.

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#### REFORMED PRESBYTERIAN CHURCH.

The Reformed Presbyterian Church in the city of New York was organized in the year 1797. The members of the original session were Messrs John Currie, Andrew Gifford, David Clark, John Agnew, and James Nelson ; the three former from Scotland, and the latter from the north of Ireland. All of these are now deceased, except Mr. Gifford, who still survives, in very advanced years, an eminent example of Christian consistency.

In the year 1800, the congregation called to the pastoral office, the late Rev. Alexander McLeod, D.D., who had then but recently been licensed to preach the gospel. At that time the church contained about thirty communicants, and they met for worship in a small room in Cedar street.

In the following year a site was procured on Chambers street, east of Broadway, and a small neat frame building was erected. In

this house Dr. McLeod continued to minister until 1818, when a larger and more commodious edifice of brick was erected on the same spot. This place was well known to the Christian inhabitants of New York of all denominations, who were often attracted to it by the commanding talents of the pastor.

In the year 1826, a few spirited individuals of the congregation purchased a house of worship which had been formerly used by the Reformed Dutch Church in Greenwich village, and removed it to Sixth street, now Waverley place. The original design of the movement was to establish a collegiate charge, both branches of which should be under the pastoral care of Dr. McLeod, with an assistant minister. This design, however, failed of accomplishment, and a distinct and independent congregation was organized, to worship in Waverley place. At that time the whole number of communicants in the Reformed Church was about three hundred and thirty, and of these about one hundred received certificates to form the new church. The Presbytery then submitted the choice of the two congregations to

Dr. McLeod, and he decided to remain with the mother church in Chambers street.

In the beginning of the year 1833, the congregation called the Rev. John N. McLeod, and he was installed as colleague pastor with his father. Dr. McLeod survived this event but a few weeks, departing this life on February 17th, 1833, in the 58th year of his age, and 34th year of his ministry. The Rev. Dr. John N. McLeod continues to the present time sole pastor of the church. In the year 1835, the congregation considered it expedient to remove from Chambers street, and having disposed of their house of worship, they purchased a larger and more commodious building which had been occupied by the Union Presbyterian Church, situated on Prince street, corner of Marion street, where they still remain, a flourishing congregation. They number three hundred and thirty-six on their roll of communicants.

#### SECOND REFORMED CHURCH.

This is the organization referred to above, who, in number about one hundred, were detached from the old Reformed Church in

Chambers street, in the year 1830, and formed into a separate church, worshipping in Waverley place. The first pastor of this church was the Rev. Robert Gibson, who was installed pastor of the church, May 18th, 1831, remaining in charge until his death, which took place, December 23d, 1837. He was succeeded by the present pastor, the Rev. Andrew Stevenson, who was installed November 14th, 1839. This congregation is in a flourishing state, and three hundred and nineteen were reported in communion in May, 1845.

#### REFORMED PRESBYTERIAN CHURCH IN SULLIVAN STREET.

This church was formed January 21st, 1833. It arose out of some difficulties in the Rev. Dr. McLeod's congregation in Chambers street, to which the original members belonged. The congregation worshipped for some time in the lecture room of the Reformed Dutch Church in Franklin street, but in the year 1839, they purchased a house of worship on Sullivan street, near Spring street, which had been built and occupied by the Protestant Methodists, where they still

remain. The church has had but one pastor, the Rev. James Chrystie, who was installed, November 16th, 1836, and remains with them. They have one hundred and eighty members in communion.

### DATE OF THE PRESBYTERIAN CHURCHES IN THE CITY OF NEW YORK.

WITH THE NUMBER OF COMMUNICANTS IN EACH (1845).

	Date.	Com.
First Church.....	1716	288
Scotch Church.....	1756	675
1st Associate Church.....	1785	300
Reformed Church (Prince st.) ....	1797	336
Pearl Street Church.....	1804	350
Duane Street Church.....	1808	444
Brick Church.....	1809	719
Rutgers' Street Church.....	1809	869
Canal Street Church.....	1809	250
+ Eighth Street Church.....	1812	404
Seventh Church.....	1818	1073
Allen Street Church.....	1819	447
Central Church.....	1821	549
Colored Presbyterian.....	1822	413
Spring Street Church.....	1825	773
Bleecker Street Church.....	1825	399
Carmine Street Church.....	1829	637
Reformed Church (Waverley Place)....	1830	319
2d Associate Church.....	1830	135
Sixth Street Church.....	1831	155
4th Associate Reformed Church.....	1831	310
Houston Street Church.....	1832	723

+ Old Manassas St.

Welsh Church.....	1833	142
Reformed Church (Sullivan st.).....	1833	180
Brainerd Church.....	1834	363
West Twentieth Street Church.....	1834	217
Mercer Street Church.....	1835	514
Madison Street Church.....	1836	300
5th Associate Reformed Church.....	1837	120
Tenth Church.....	1837	87
3d Associate Church.....	1838	350
Eleventh Church.....	1839	280
Chelsea Church.....	1842	97
Fifteenth Street Church.....	1844	40
Harlem Church.....	1844	19
Bloomingdale Church.....	1845	12
Church on University Place.....	1845	158
Hammond Street Church.....	1845	31
Yorkville Church.....	1846	18
		<hr/>
Total.....		13,478
Total number of Churches.....		39

### LIST OF PRESBYTERIAN CHURCHES WHICH HAVE BECOME EXTINCT.

	When formed.	When and how ended.
Elizabeth Street Church.....	1811	dissolved 1813.
Laight Street Church.....	1811	dissolved 1842.
Eighth Presbyterian.....	1819	dissolved 1842.
Vandewater Street Church..	1820	died out.
Village, or Tabernacle } Church.	.. 1822	died out.
Bowery Church.....	1822	dissolved 1841.
Provost Street, or 14th } Church.	.. 1823	dissolved 1825.
Union Church.....	1829	dissolved 1838.
1st Free Church.....	1830	{ united with Taber- nacle Church 1838.
North Church.....	1831	

2d Free Church.....	1833	{ became Congrega-
		tional in 1841.
Village Church.....	1833	died out.
Tabernacle Church }	.....1834	died out.
(Catharine Street) }		
1st German Church.....	1834	{ became Episcopal
		in 1837.
4th Free Church.....	1834	dissolved 1842.
Manhattan Island Church..	1834	died out.
Sixth Avenue Church.....	1835	dissolved Oct., 1838.
University Church.....	1836	dissolved 1837.
Ninth Church.....	1836	dissolved 1838.
Broadway Tabernacle.....	1838	dissolved 1840.
Jane Street Church.....	1842	dissolved 1844.
Total number of Churches .....		21



## BAPTIST CHURCH.

1724.

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THE first Baptist Church organized in the City of New York, is said to have been in doctrine Arminian. Three ministers of this description are stated to have been in the city in the early part of the last century, viz., Mr. Wickenden, Mr. Whitman, and Mr. Ayres. In 1709, Mr. Wickenden preached in New York, but not having a license from the royal authority, he was imprisoned three months for his offence. In 1712, Mr. Whitman came to New York from some part of New England, and preached in the house of Mr. Ayres, continuing his visits as he found it convenient for the space of about two years. During this time several persons were hopefully converted, and among them Mr. Ayres himself, who afterwards became a preacher. That was a day of perse-

cution for religion, and for fear of this, it was proposed that the ordinance of Baptism should be administered to the converts in the night, and it was accordingly done to several persons. But Mr. Ayres and several others declined taking this course, and he boldly waited on Mr. Burnet, the royal Governor, stated frankly to him his convictions of duty, and requested protection. This the Governor readily gave, and, with several other gentlemen, accompanied him to the water, where the ordinance was administered in peace. In Sept., 1724, a church was organized, and Mr. Ayres became its pastor. Not long after a small house of worship was erected on what was then called "Golden Hill," not far from the site of the late Baptist church in Gold street, which was taken down in 1840. Mr. Ayres remained pastor of this church about seven years. On Oct. 31, 1731, he resigned his charge, and removed to Newport, R. I., where he died. After the dismissal of Mr. Ayres, a Mr. Stephens preached for a short time, and in less than a year after, the meeting-house was claimed by one of the Trus-

tees, and sold as private property, and the church was dissolved.\*

“FIRST BAPTIST CHURCH.”

The body now known in New York by this name, was organized on June 19, 1762. For more than fifteen years prior to this, some few persons, who were Baptists in sentiment, had maintained prayer meetings, with occasional preaching, first in private houses, and afterwards in a rigging loft, standing on William street, then called “Cart and Horse street,” from a conspicuous sign of that kind which hung in it. These feeble means were blessed, and several persons were hopefully converted. The nearest Baptist church was at that time at Scotch Plains, N. J., and to this those persons were attached. They were considered a branch of the Scotch Plains Church, and the pastor of that church, Elder Benjamin Miller, used to preach in New York as he found opportunity, coming regularly once in three

\* For much information respecting the early movements of the Baptist Church in New York, the writer is indebted to Mr. Parkinson's “Jubilee Sermon,” and to Benedict's History of the Baptists.

months to administer the Lord's Supper. Such was the arrangement in 1753, and so it continued until the organization of the church. In 1759, a lot of ground was purchased on Gold street, between Fulton and John streets, and a small meeting-house was built, which was opened for worship March 14, 1760. In about two years after, the members of the Scotch Plains Church living in New York, having increased to twenty-seven, felt ready to stand alone, and it was accordingly done as above stated, June 19, 1762, by Elders Benjamin Miller and John Gano. The infant church immediately invited Mr. Gano to the pastoral office with them, which he as promptly accepted, and entered on his labors. Mr. Gano was at that time in the very prime of his manhood, being about thirty-five years of age; he was a man of rare gifts and grace, and it was not strange that a large congregation was soon gathered around him; so that in about a year it became necessary to enlarge the house of worship. Things went quietly on for several years until the commencement of the Revolutionary war, which brought great evils upon this church,

as well as upon all the other churches in the city. When the British army took possession of New York, the churches were mostly closed as a matter of necessity, and many of the people fled. In April, 1776, Mr. Gano became a chaplain in the army, and his church was scattered, so that on the return of peace, when Mr. Gano returned to the city, in Sept., 1784, out of two hundred members of the church which he had enrolled previous to leaving, only thirty-seven could be found. The members of the congregation were scattered also, and their house of worship had been used as a stable, and well nigh destroyed. However, they all set to work like men to repair their desolations. Many of the members of the church soon returned from their dispersions; the word preached was accompanied by a divine power, and many, it was hoped, were added unto the Lord. Mr. Gano continued to labor successfully until April, 1788, when he resigned his charge, and removed to the State of Kentucky; having held the pastoral office in this church twenty-six years, with credit to himself, and to the edification of the people. During his ministry in New York,

he received to the church by baptism, 297 members.

The second pastor of this church was the Rev. Benjamin Foster, D.D. He was settled in the month of September, 1788, and continued in the pastoral office until his death, which took place from yellow fever, August 26, 1798, at the age of 48 years.

The third pastor of the church was the Rev. William Collier, of Boston. He officiated here for some time as a licentiate,—hesitating about assuming a pastoral charge on account of feeble health. He, however, accepted the call of the church in October, 1800, and became pastor, but remained a little more than three years,—then resigning this charge, and accepting a call to the Baptist Church in Charlestown, Mass. He left New York, January 10th, 1804.

During the ministry of Mr. Collier the meeting-house was rebuilt,—the old one having become decayed, and, as was thought, unfit for occupancy. It was taken down in March, 1801, and the new house opened May 2d, 1802. It was 80 feet by 65, and cost about \$25,000. The sermon at its dedication was delivered by the Rev. Stephen

Gano, D.D., of Providence, Rhode Island, the son of their first pastor.

After the dismissal of Mr. Collier the church presented a call to Mr. Jeremiah Chaplin, of Danvers, Massachusetts, which he declined.

Rev. William Parkinson was the fourth pastor of the church. He became such in the spring of 1805, and continued in the pastoral office for about thirty-five years, when, in June, 1840, he resigned the charge.

In the same year it was thought expedient to remove the place of worship, for the better accommodation of the congregation. The old meeting-house in Gold street was accordingly taken down, the ground sold, and a new and elegant building of stone was erected on Broome street, corner of Elizabeth street, measuring 100 feet by 75, which was opened for public worship in the spring of 1841. The Rev. Spencer H. Cone, D.D., pastor of the Oliver Street Baptist Church, was called to the pastoral office in this, and entered on its duties July 1, 1841. He remains its pastor, with five hundred and eighty-six members in communion, as reported in June, 1845.

## BETHESDA BAPTIST CHURCH.

When Mr. Parkinson resigned the charge of the First Church, as above stated, many of the members chose to remain under his ministry, and accordingly about seventy members took dismissions, and, in 1841, were organized as a distinct body, calling themselves the "Bethesda Church." They met in a schoolroom in Crosby street, where they still remain, numbering eighty-eight members. Mr. Parkinson preached to them until, through infirmity, he was prevented from officiating any longer. The Rev. J. C. Hopkins is now their pastor.

## SECOND BAPTIST CHURCH.

In the year 1770 a difficulty took place in the First Baptist Church, then under the care of Rev. John Gano, respecting psalmody. It had been the usage of the church to have the lines parcelled out as sung, but a large majority being in favor of a different mode, a difficulty arose, and at length fourteen members took their dismissions, and, on June 5th of that year, were constituted as a distinct church, under the name of the



“Second Baptist Church in New York.” The first pastor of this church was the Rev. John Dodge, a native of Long Island, and bred a physician. He became a Baptist in Baltimore, and united with the Second Church in New York as their pastor on January 14th, 1771. It is not now known how long Mr. Dodge remained pastor of this church, nor is anything known of his ministry. The war of the Revolution soon came on, and doubtless this church was scattered with all the others in the city. But a year or two after the peace, we find it again in operation. About the year 1790, some difficulties again occurred in the First Baptist Church,—then under the ministry of Dr. Foster, and eighteen members were dismissed to the Second Church. But the Second Church was not happy in itself. Difficulties arose here, and, by the beginning of 1791, the church was divided into two parties, both claiming the name of the “Second Church,” and practically, if not really, excommunicating each other. But friends interfered, and at length they were both persuaded, and very wisely too, to relinquish the name for which they had very

foolishly quarrelled,—one part remaining on the minutes of the Association under the original date of 1770, and now to be called “The Bethel Church,” and the other section, taking the date of the year when the transaction took place, 1791, was styled “The Baptist Church in Fayette street.” So the “Second Baptist Church in New York” is no longer known by that name.

#### BETHEL BAPTIST CHURCH.

When the division took place in the Second Baptist Church, just referred to, that church was occupying a house of worship then standing on Rose street, nearly opposite the present Friends' Meeting-House. After the division, the “Bethel Church” remained in the same place, and the name “Second Church” was still applied to it for several years. It was a small body of only thirty-seven members in 1793. The Rev. Adam Hamilton was their pastor, who remained until 1795, when he was succeeded by the Rev. Charles Lahatt, who remained about seven years. In 1803, the Rev. Daniel Hall became pastor of this church, and continued to officiate in that office for

nearly fourteen years, being succeeded in 1817 by the Rev. Johnson Chase. In the early part of the ministry of Mr. Hall, about the year 1806, a small wooden building was erected on the south side of Broome street, near the Bowery, and to this the church removed. But it was a small assembly, and when Mr. Chase commenced his labors, the church numbered in communion about one hundred members. But after this their circumstances were more prosperous. A large congregation was soon collected, and it became necessary to enlarge the place of worship. In 1820, more than four hundred members were reported in communion, and everything went on prosperously. The Bethel Church continuing to enlarge, in the year 1819 they erected a large brick edifice, measuring eighty-five feet by sixty-five, on the corner of Delancy and Christie streets. Here they continued in ordinary prosperity until the year 1830, when difficulties arose, and the church was split into parties. In the following year, the party opposed to Mr. Chase claimed to be the true Bethel Church. They were joined by the members of the Elizabeth Street Church, and their pastor, the

Rev. William G. Miller, and the conflicting parties each came with the usual letter to the Association, one party claiming Mr. Chase as pastor, and the other claiming Mr. Miller. The matter was warmly contested, and postponed for a year, till finally, the Association deciding in favor of Mr. Miller, Mr. Chase and those who adhered to him withdrew from that body, stating their reasons in writing, and Mr. Miller, and those who adhered to him, were acknowledged as the true Bethel Church. Both, however, still claimed the house of worship, and in their struggles to retain it, much of very unchristian conduct was exhibited, and some of the most disgraceful scenes enacted. But Mr. Miller and his party prevailed, and Mr. Chase and his party were driven out, and afterwards worshipped by themselves, first in Mott street, and since that in various places, having not been able as yet to procure for themselves a house of worship. They are now reduced to a small band, meeting in a hall in Christie street, below Grand street. Mr. Chase is still their minister, having neither resigned his charge nor been dismissed by his church.

Mr. Miller and the party adhering to him,

held possession of the meeting-house on Delancy street, where he continued to preach for a time, when the building being encumbered with debt, was abandoned. The church retired to a hall on the Bowery, and afterwards to Sixth street. Mr. Miller resigned his charge about the close of 1838. The church was continued on the minutes of the Association until the year 1840, when it was reported vacant, with about ninety members, one hundred and seventy-six having just then been dismissed to form the "Sixth Street Baptist Church."

The name of the Bethel Church is thenceforth dropped from the minutes. The meeting-house in Delancy street, about which there was such unholy contention, has been sold, and is now a public stable.

#### OLIVER STREET CHURCH.

The street now called Oliver street was formerly called "Fayette street," and it was here that a portion of the Second Baptist Church established public worship, when a separation took place in that church in the year 1791. Both parties had claimed the original name, but at length both relinquish-

ed it, that being called the "Bethel Church," and this, the "Church in Fayette street," and they continued to be known by that name until the name of the street was changed in 1821, and since that they have been known as the "Oliver Street Church." In 1795 this congregation erected a house of worship on the corner of Oliver and Henry streets, which being a small and inconvenient structure, was rebuilt in five years after. It was again rebuilt more permanently in 1819, and being destroyed by fire in 1843, it was rebuilt as it now stands, in the following year.

This church has been highly favored with a regular and permanent ministry, and it is doubtless owing to this, in a great measure, that its course has been "upward and onward," from its earliest dates. It has enjoyed the labors of three pastors. The Rev. John Williams was sole pastor of this church from 1793 to 1822, a period of nearly thirty years. On May 22, 1825, he was removed by death, at the age of 58. In the year 1823 the Rev. Spencer H. Cone became his colleague. Dr. Cone remained pastor until July 1, 1841, when he became pastor

of the First Baptist Church in this city, and was succeeded in October following, by the Rev. Elisha Tucker, the present pastor.

#### SCOTCH BAPTIST CHURCH.

This is perhaps the most convenient title by which to designate a small body of professing Christians still in existence in this city, although but little known.

Some time in the autumn of 1802, Mr. John Inglesby, a member of the Fayette Street Baptist Church, was licensed by that church to preach the gospel, and not long after a building formerly used as a museum, standing on Greenwich street, was fitted up as a place of worship, and opened as such on January 7, 1803, and Mr. Inglesby established a meeting there ; at first an evening service only, but afterwards a regular Sabbath service was attended. The conduct of Mr. Inglesby was not approved by the church, as being in their view disorderly, and they, moreover, objected to some of his doctrines as savoring of Antinomianism. But those who heard him constantly saw no such difficulties, and they proceeded to organize themselves as a church under his

ministry. This took place on June 11, 1805; Rev. Messrs. Parkinson of New York, Layatt of Newark, and Bryant of Lyon's Farms, being present on the occasion. This church styled themselves the "Ebenezer Baptist Church," and Mr. Inglesby became their pastor. When they applied to be received into the Association, objections were made, and they have remained independent to this day. In the course of the next year (1806) the congregation purchased two lots of ground, and built a house of worship on Anthony street, near West Broadway. After a few years Mr. Inglesby resigned his charge, and the church disposed of their house of worship, and for several years occupied as a place of worship, a small frame building in York street, which is a short street running east from the rear of St. John's Church to West Broadway. At this time they were generally called the "York Street Church," and have not been known since by their original name, which is now appropriated to another church.

About the year 1825, this church was revived. Elder William Ovington became their pastor, and they met for a time in a



school-room on the corner of Broadway and Reade street. After a few years they removed to a Hall on Canal street, near Varick, and thence to Houston street, and finally to a Hall on Broadway, near Bleecker street, where they still remain.

Mr. Ovington retained the pastoral charge of this church until his death, which took place about the year 1834. He was succeeded by Elder McBrier, who remained about four years. The church then elected Elder Thomas Hogg, who has the pastoral charge at the present time. The congregation is quite small, and about thirty members are enrolled in communion.

#### WELSH BAPTIST CHURCH.

In the year 1807, a Baptist church was formed in this city, principally of Welsh people. They numbered seventy-six members in communion when they began. The Rev. John Stephens was pastor. The congregation met in Mott street, and kept together about six years. Mr. Stephens resigned his charge in 1811, and in 1813, being reduced to forty members, the church was dissolved, the members removing to

other churches. [See sketch of the Welsh Calvinistic Methodist Church.]

#### ABYSSINIAN CHURCH.

This church was a colony of colored members from the First Baptist Church, then meeting in Gold street. It was constituted July 5, 1809. It was a small band at the commencement of only eighteen members, and for several years they had no settled pastor. A house of worship was procured on Anthony street, near West Broadway, which had been erected by the Ebenezer, or York Street Church, and the church was regularly supplied with preaching by the Rev. Jonathan Van Velsen and the Rev. Drake Wilson for several years, until, in 1824, the Rev. Benjamin Paul became stated pastor. Mr. Paul remained with this church for about six years, when he left, and was succeeded in 1832 by the Rev. James Hayborn, who remained three years and was removed by death. The Rev. William I. Loomis was the next minister, and after him Rev. William Moore officiated. In 1841, the Rev. Sampson White was recognized as pastor of this church, and remains

to the present time. The Abyssinian church has passed through many scenes of trial and difficulty, especially on account of pecuniary embarrassments, their house of worship having once been sold at auction over their heads. But they have survived these troubles, and their prospects are now far brighter. In spiritual things the Lord has smiled upon them, and they now number more than four hundred and fifty members in communion.

#### NORTH BERIAH CHURCH.

This church was a colony of about thirty members from the First Baptist Church, formed November 13, 1809. They met for worship in Vandam street, then called Bud street. It was originally known as the "North Church," and continued to be called by this name until 1818, when the name "Beriah" was added. Not long after the formation of this church a frame building was erected on the north side of Vandam street, between Varick and Hudson, and continued to be the place of worship for this church, until the year 1819, when it was destroyed by fire. In the following year a brick

building, large and commodious, was erected on McDougal street, near Vandam, and is the present place of worship for this church.

The first pastor of this church was the Rev. C. P. Wyckoff, who commenced his labors in 1812, and continued in the pastoral office until 1821, when he was succeeded by the Rev. Amasa Smith. The church was still rather feeble, having but seventy-five members, although they had been in operation more than ten years. Mr. Smith remained with the Beriah Church less than three years, and was succeeded, in 1825, by the Rev. Aaron Perkins. Mr. Perkins remained in the pastoral office here about four years, and was succeeded in 1829 by the Rev. Duncan Dunbar. Mr. Dunbar has been stated pastor of the Beriah Church ever since, with the exception of about two years, viz.: in 1833, he was away, and the Rev. Nathaniel Norton supplied; and in 1844, he was again away, and the pulpit was supplied by the Rev. Thomas Davies, John Blower, and Silas C. James. The history of the Beriah Church is somewhat peculiar. Their beginning was very feeble, and for several years they remained so, yet a very

large number of members have eventually been gathered into that church. Three churches have arisen from this, viz., the "Salem Church," in King street, in 1834; "Berean," in 1838; and the "Providence Church," in 1845, besides a considerable number dismissed to aid in forming the Welsh Church, and the Sixteenth Street Church, both in 1833. About three hundred members still remain.

#### MULBERRY STREET CHURCH.

This church was formed in the year 1809, under the name of "James Street Church," with thirty-seven members, and it continued to be reported on the minutes of the Association until the year 1838, under the ministry of one man, viz., Rev. Archibald Maclay, D.D., for the whole length of time. Under these circumstances, it could not be supposed that any great changes should mark its history, and it continued uninterruptedly, as a large and flourishing church. In June, 1838, it appeared on the minutes somewhat weakened, reporting 211 members still in the church, but without a pastor, Dr Maclay having resigned his charge, with a view of

advancing the interests of religion as an agent of the "American and Foreign Bible Society." Pecuniary difficulties were also pressing hard upon the congregation, many more of the members left, until, before the close of the year, the church was reduced to about sixty members. Under all the circumstances of the case, it was finally thought best to dissolve the "Mulberry street Church," and form another, which was accordingly done; the old members who remained, were all transferred to the new Church, and a large colony came in from the "Oliver street Church" and the new body took the name of

#### THE "TABERNACLE BAPTIST CHURCH."

This organization was accomplished in the early part of the year 1839, when nearly three hundred members were enrolled. The re-organization was effected with kind feelings, and with a mutual good understanding. During the summer following, the Rev. Benaiah Hoe supplied the pulpit, but in Nov., 1839, the Rev. W. W. Everts became the regular pastor of the church, and within two years from that time very large acces-

sions were made to the church by profession, so that, in 1842, they numbered but a little short of one thousand in communion. It was then thought proper, and no doubt correctly so, that the church should divide. Accordingly in Dec., 1842, a colony of more than one hundred members were dismissed, and taking the pastor with them, were constituted as "The Laight Street Baptist Church," and removed to the west part of the city.

On January 7, 1844, the Rev. Edward Lathrop became pastor of the 'Tabernacle Church, and continues in that office to the present time. The church is in a flourishing and healthy state, having now in communion eight hundred members.

### LAIGHT STREET BAPTIST CHURCH.

As related above, the Laight Street Baptist Church was a colony from the Tabernacle Baptist Church, dismissed for that purpose; and joined by a few others, they purchased of the Laight Street Presbyterian Church the edifice they had formerly occupied, at the corner of Laight and Varick streets, and when received into the Associa-

tion in June, 1843, they numbered two hundred in communion, having received one hundred and twenty-five by letter, and seventy-five by profession. They number at this time nearly three hundred members. Rev. W. W. Everts, who came with the original members from the Tabernacle, is pastor of the church.

#### ZOAR CHURCH.

A Baptist church under this name was constituted with thirty-four members, in the year 1811. They met in Rose street, and the Rev. Marmaduke Earle was pastor. But Mr. Earle resigned his charge in less than a year, and the church was dissolved.

#### SOUTH BAPTIST CHURCH.

This church was organized April 25, 1822. It consisted originally of fifteen members, but in a few months three more were added by profession, and seven by letter, when the Rev. Charles G. Sommers, who had been pastor of the Baptist Church in Troy, became the pastor of this church. They first occupied the old German Church in Nassau street, near Maiden Lane, and in



1824 the congregation purchased a stone building, standing on Nassau street, between Fulton and John streets, which was built in 1803 by the Associate Presbyterians, to which they removed. Here this church and congregation have remained quietly and prosperously, with Mr. Sommers still as pastor, reaping the unquestionable advantages of a permanent ministry, unmarked by revolutions and changes.

#### STANTON STREET BAPTIST CHURCH.

In the year 1823 a Baptist church was formed in New York, with twenty-five members, and called the "Union Church." In the following year the Rev. Samuel Eastman became their minister, and continued his labors among them until the year 1830, when he was dismissed on account of ill health. The church had then increased to one hundred and thirty-seven members. Their place of worship was a wooden building standing on the Bowery, opposite Spring street, but about this time it was destroyed by fire, and they occupied a place of worship on Mott street, above Spring. In 1831 the Rev. George Benedict became

pastor of the church. The labors of Mr. Benedict were very successful, and in three years the church had increased to two hundred and thirty-three members, and the congregation had been enabled to erect a convenient house of worship on Stanton street, which they opened in March, 1834, and the name of the church was thenceforth changed to "Stanton Street Church." Here Mr. Benedict continued his labors very successfully until the year 1841, when the church under his care had increased to seven hundred and fifty-eight members, and the house of worship was filled to overflowing. It was then resolved to colonize, and establish a new church. Accordingly, three hundred and sixty-four members, together with the pastor, were dismissed. This took place on January 27, 1841, and though a trying scene, it was accomplished with uninterrupted harmony and brotherly love.

Stanton Street Church remained destitute of a pastor but a short time, when the Rev. David Bellamy was settled, and remains with them to the present time. Divine influences have continued to flow down, the places of those who removed have been supplied, and the place of worship is full.

## NORFOLK STREET BAPTIST CHURCH.

The colony of three hundred and sixty-four members, who, with their pastor, the Rev. George Benedict, were dismissed from the Stanton Street Church in January, 1841, as stated above, were in the following month constituted a new church, and having purchased a meeting-house built by the "Christian Society" in 1829, standing on the corner of Broome and Norfolk streets, they commenced worship in it, styling themselves the "Norfolk Street Baptist Church." A large congregation was soon collected, and Mr. Benedict continues his labors there. A divine blessing has evidently attended the ministrations of the Gospel, and "much people have been added to the Lord." Almost seven hundred members are now enrolled in that church.

## EBENEZER BAPTIST CHURCH.

This church was organized in the year 1825, and met for worship in the northeasterly part of the city. The church consisted of not over thirty members at its commencement, and has increased to a little over one

hundred at the present time. The Rev. Leonard G. Marsh was their first pastor, and is with them still. The congregation built a small, but convenient house of worship, which was opened in 1838, situated on Avenue A, near Second street. Their prospects are encouraging.

#### PROVOST STREET BAPTIST CHURCH.

Franklin street was formerly called Provost street, and on this street, a little west of "West Broadway," then known as Chapel street, a house of worship was erected in 1823, measuring 40 feet by 60, being a frame building, with a brick front. This house was occupied for a short time by a Presbyterian Congregation, under the pastoral care of the Rev. James G. Ogilvie: that congregation being broken up in the year 1825, the house was purchased by a church of general or open communion Baptists, of which the Rev. Thomas Hand was pastor. Very soon after this the Rev. Isaac Chase became pastor of this church, and continued to preach for three or four years, when his health failed, and he resigned his charge. The church was small at its beginning, but increased,

under the ministry of Mr. Chase, to nearly eighty members. But after he left they had no other pastor, and shortly the church was scattered, and became extinct.

The house of worship was leased to the Fourth Associate Reformed Presbyterian Church, in 1832, and sold to the same church in 1838. They now occupy it.

Mr. Chase, not long after his dismissal, adopted different views, on the subject of baptism, and united with the Presbytery of New York, but the state of his health did not allow him to engage again in the ministry. He is now the American Consul at Cape Town, South Africa.

#### NORTH BAPTIST CHURCH.

This church was organized with fourteen members, in the year 1828, and it was supplied for a time by the Rev. John Gibbs. They met for worship in Greenwich village, and were at that time the most northerly of any Baptist Church in the city. In 1828, the church obtained as a pastor the Rev. Jacob H. Brouner, who had been pastor of a Baptist Church, at Mount Pleasant. The congregation suffered some for want of a con-

venient house of worship, but this however was attained in the year 1831, by the erection of a commodious building, measuring 64 feet by 50, standing at the corner of Bedford and Christopher streets. The building was commenced in the previous year, but it advanced slowly, and when the church commenced to hold meetings in the house, in the early part of 1831, it was "neither ceiled nor pewed." However they have now a good house, and a considerably numerous congregation. The seats in their house are free. More than three hundred are in connection with the church. Mr. Brouner is still their minister.

#### CANNON STREET BAPTIST CHURCH.

In the year 1827, there was formed in New York, a small Baptist Church of twenty-five members, called the "Mission Church," having for their minister, the Rev. John C. Murphy. They occupied as a place of worship a building called "The Mission House," on Broome street, between Cannon and Lewis streets. Mr. Murphy continued with them about two years, and the church struggled along, though with dimi-

nished numbers, under the ministry of Rev. William Curtis, for a year or two longer. While these things were going on in the year 1829, another small church of fifteen members was formed, which met for worship in a hall, in the Iron works, on Rivington street, and removed from thence to a hall on Grand street. This was called "The East Baptist church," and the Rev. John Middleton was their minister. Considerable success attended his labors, and efforts were put forth to obtain a house of worship, which at one time seemed about to be realized. But after nearly five years no house was built. Mr. Middleton left, and the church was dwindling away.

In 1833, in view of the state of the "Mission Church," then just expiring, an effort was made to get up a new interest, and another church was formed of thirty-eight members, part of which were dismissed at that time from the Oliver Street Church, and a part were the fragments that remained of the "Mission Church." This was called "The Broome Street Church." Of this church the Rev. John Mitchell became pastor, and remained a little over a year, when

he was succeeded by the Rev. Israel Robords, and he by the Rev. John Blain. Yet after considerable accessions, so that at one time they numbered over two hundred in communion, and in one year reporting a revival that brought in at least one hundred by profession, still the church was in a feeble and scattering condition. Such was the state of this church towards the close of the year 1838. At this time a union was effected between the "East Baptist Church" and the "Broome Street Church," though all the members in both churches did not come in. There were reported one hundred and sixty-seven members in the "East Church" in June, 1838, and one hundred and fifty-four members in the "Broome Street Church" and yet, in June, 1839, when they were reported as one church, under the name of the "East Broome Street Church," they reported but two hundred and forty-four members, and had received twenty-five of this number by profession after the union, leaving more than one hundred members unaccounted for.

The new church ("East Broome Street") occupied the "Mission House," on Broome



street, between Cannon and Lewis streets, with Rev. Zelotes Grenell as their pastor,—an active, consistent, and devoted minister. In the course of the next year ground was purchased on which to erect a church edifice, situated on Cannon street, near Broome street, and under the favor of Him, whose is the silver and gold, and the cattle upon a thousand hills, the building was carried forward; and on March 4th, 1841, the house was opened for public worship, and the church was thenceforth called the “Cannon Street Church.” The labors of Mr. Grenell were signally blessed, so that up to June, 1842, more than four hundred persons had been enrolled in communion. But during that year he resigned the pastoral office in this church, and was succeeded by the Rev. Henry Davis, the present pastor. The favor of the Lord has still been vouchsafed, so that there is now found assembling at Cannon street a numerous congregation, with nearly seven hundred members in communion; and, under the charge of a very efficient superintendent, there is one of the largest and most interesting Sabbath schools in the city.

## ELIZABETH STREET CHURCH.

In the year 1824, the Rev. Amasa Smith, who had then recently resigned the pastoral office in the Beriah Church, commenced preaching in a schoolroom on Elizabeth street, near Bleecker,—a place then well known as the “Bethel Free School-House.” After about two years a church was formed called the “Elizabeth Street Church,” and was admitted to the Hudson River Association in August, 1827, with twenty-four members, and the Rev. William G. Miller as pastor. For three years the church was in successful operation, so that in August, 1830, they reported one hundred and three members in communion. This is the last account of the Elizabeth Street Church as such, and their name is thenceforth dropped from the minutes. In the following year, however, Mr. Miller appeared in the New York Association as pastor of the Bethel Church, in opposition to the Rev. Johnson Chase. An account of this difficulty has been sketched on a previous page.

## LAURENS STREET CHURCH.

The Baptist Church in Laurens street was gathered by the labors of the Rev. William Thompson, and regularly constituted in 1828. A place of worship was prepared in a convenient upper room, and here the church remains. Mr. Thompson left after a few years, and was succeeded by the Rev. Luke Barker, M. D. Dr. Barker remains pastor of the church. The congregation is small,—the church containing seventy-seven members.

## CHURCH OF THE DISCIPLES.

Such is the style adopted by a small band who came out from the Laurens Street Church about the year 1835. The matters of difference, which led to the separation, were some matters relating to form and discipline, and not any difference in doctrine. For some time they worshipped in "Concert Hall," where about thirty persons were constituted as a church. In 1837 they built a small house of worship in the rear of No. 80 Greene street, where they continue to meet. Their present number in communion is about one hundred and forty. Elders E.

Parmly and John Hassel are ministers. The church is strictly independent.

#### EMMAUS CHURCH.

Some time previous to the year 1830, Mr. Jonathan Cossington, a Baptist preacher, opened a meeting in a hall on Christie street, and after about a year he was succeeded by Elder Benjamin Pitcher, who organized a Baptist Church of a few members, calling it the "Emmaus Church." It was not in connection with any other in the city. Mr. Pitcher continued preaching here three or four years, when, in the spring of 1836, he became pastor of the Salem Baptist Church, in King street, and the Emmaus Church broke up, and went with him.

#### AMITY STREET CHURCH.

In 1832 a colony of forty-four members was dismissed from the Oliver Street Church, to be constituted as a distinct body. They met for worship in the Broadway Hall, near Grand street, under the ministry of Mr. William R. Williams, a licentiate of the Oliver Street Church, who subsequently became pastor. The parent church granted

them a lot of ground on the Baptist burying-ground in Amity street, and here a house of worship was erected and opened in May, 1834. Here they have quietly remained, with no great revolutions to mark their history. Rev. Dr. Williams is still pastor, with a flourishing church and congregation around him.

### ZION CHURCH.

This is a Baptist Church of colored people, and it was constituted with thirty-three members in the year 1832. They used as a place of worship, a hall on Spring street, between Varick and Hudson street, and afterwards removed to Duane street. For several years the church had no stated pastor, and was supplied by various preachers, colored or white, as they could be obtained. The Rev. J. T. Raymond, Rev. J. W. Gibbs, and the Rev. N. H. Whiting, were among those who officiated in the ministry with this church, which had increased considerably, so that in 1840 they numbered nearly two hundred in communion. Toward the close of the previous year the congregation hired a house of

worship, standing in the rear of No. 488 Pearl street, to which they removed, and where they still remain. In the summer of 1840, the Rev. D. Scott took the pastoral charge, but resigned it again in about a year. Again the people were left destitute for more than a year, but in the early part of 1843 the Rev. Stephen Dutton of Buffalo, a respectable colored preacher, was obtained as stated pastor of the church, and remains to the present time. Much success has crowned the efforts of this people. They have a large congregation, and enrol in communion four hundred and forty-six members.

#### BOWERY, OR CENTRAL BAPTIST CHURCH.

In March, 1833, Mr. Octavius Winslow, a licentiate of the Oliver Street Church, commenced preaching in the "Military Hall," on the Bowery, and soon after a church of twenty members was organized. After remaining for about a year in this place, they removed to the "Broadway Hall," then just vacated by the Amity Street Church, who had removed to their new meeting-house. At this time the name of the church was changed to that of the "Central Church, and a moderate degree of pros-

perity seemed to attend them. In the early part of 1836, the Rev. Mr. Winslow, who had been ordained as pastor, resigned the charge, and removed to the Second Baptist Church in Brooklyn. He was soon succeeded by the Rev. William H. Card, and the congregation removed from Broadway to a hired building on Fourth street, near the East River. The state of religious feeling in the church was encouraging for a while, and their numbers increased. But a reverse succeeded. In about a year they felt constrained to relinquish their place of worship, and part with their minister. The members of the church met together for prayer for a short season, and then scattered to other churches.

#### WELSH BAPTIST CHURCH.

The Welsh Church was a colony from the North Beriah Church, consisting originally of sixty members, and they were constituted as a distinct church in the year 1833. They occupied for several years a Hall at 183 Canal street, thence they removed to 43 Elizabeth street, where they remained two years, and in 1844, they succeeded in the

erection of a small brick building on Christie street, below Delancy, which they call the "Welsh Tabernacle." Here they remain. The first minister who supplied this church was the Rev. William Thomas, who remained a year or two, and was succeeded by the Rev. William Harris, in 1836, who held the pastoral office four years, resigning his charge in 1840. The church was then very weak, and it was with difficulty they kept on; but in the following year their spirits were somewhat revived by the arrival of the Rev. David Phillips from Wales, who labored with them for a year or more. After Mr. Phillips left, the church was supplied by Rev. M. I. Williams. In 1844, the present pastor of the church, the Rev. Theophilus Jones, commenced his labors. The church is small and feeble, but compared with former days, more encouraging.

#### SIXTEENTH STREET CHURCH.

The origin of this church is interesting. A pious man living in the neighbourhood of Sixteenth street, near the North river, made an effort to collect a Sabbath School in that part of the city. Such had been his



privations in early life, that he had never learnt to read ; but he was a Christian man, and could pray, and having engaged some young persons to come in and teach the classes, he took the superintendence of the school, until he could procure some one whom he judged better qualified than himself to take his place. In connection with this school, prayer meetings were soon held, and after that occasional preaching was enjoyed. These means, feeble as they were, excited considerable interest, and led to the organization of a church of eighteen members, on Oct. 8, 1833. On the 21st of the same month, the Rev. David Bernard commenced preaching to this church in a small wooden building on the south side of Eighteenth street, a little east of the Eighth avenue. That building is still standing in the rear of some brick houses. Mr. Bernard labored with this church for three years, and was succeeded by the Rev. James L. Hodge, who became pastor Jan. 24, 1838. Mr. Hodge remained only until the following November.

In the year succeeding, their present large and commodious house of worship was

built at a cost of but little short of \$20,000, including the ground on which it stands. The present pastor of the church, the Rev. Alonzo Wheelock, accepted their call in July, 1840. They have been greatly blessed. The congregation is large; the church has increased to six hundred and thirty-three members; and the Sabbath School, from which the whole thing sprang, and which commenced with eleven children, now numbers more than six hundred.

#### BLOOMINGDALE BAPTIST CHURCH.

This is a branch of the Sixteenth street Church, and is located on the corner of Forty-third street and Eighth avenue. Several members of the Sixteenth Street Church resided in that neighborhood, and in the summer of 1842, a Sabbath School was established. At the same time preaching was maintained by the city mission, and on Feb. 21, 1843, a church of twenty-four members was organized, and the Rev. J. H. Card, who had been the missionary there, became the pastor. During that year a meeting house was built. It is a neat frame building, measuring 40 feet by 60. Mr. Card

remained pastor until 1845, when he was succeeded by Mr. Spencer, the present pastor; ninety-two members are reported in communion.

### SALEM BAPTIST CHURCH.

This church was constituted in October 1834, and consisted of thirty-seven members, who withdrew from the North Beriah Church at that time, connecting themselves with the Warwick Association. The first place of worship they occupied was a school-room in Smith street, where they remained about a year and a half, supplied for most of the time by Elder Loomis. After this, a house of worship was built on King street near Hudson, at a cost of about \$6,000, and the church removed there, with Elder Benjamin Pitcher for their minister, for about two years. He was succeeded by the Rev. John Y. Felty, and he by Elder James C. Goble. In the autumn of 1843, Elder William Curtis became pastor of this church, and resigned the charge in June, 1845. At this time the congregation had become weakened, and the church was reduced to about 40 members, and being des-

titute of a stated pastor, they leased their house of worship to a society of Wesleyan Methodists, occupying the lecture room themselves, and holding prayer meetings at private houses. This is their present state.

### WEST BAPTIST CHURCH.

This was a colony of eighty-eight members from the Mulberry street Church, who, believing they could be more useful, separated from the church in perfect harmony, and were constituted a distinct band in the year 1835. They, however, remained without a pastor for nearly two years; but near the beginning of 1837, the Rev. John Dowling took the pastoral charge of this church,

A house of worship, situated in Duane street, near Chatham, which had been occupied by a Universalist Society, was hired and occupied by the West Church. Their number in communion was then one hundred and thirty-six, and in the following year a farther increase was reported; but from some cause or other, they thought it best to disband, and did so in 1838, most of the members joining the Tabernacle

Church, and their name was dropped from the minutes without remark.

### BEREAN BAPTIST CHURCH.

The Berean Church was a colony of sixty members dismissed from the North Beriah Church, in the year 1838, of which the Rev. Aaron Perkins became pastor. They first met for worship in King street, but in 1841, a very substantial brick edifice was erected, at the corner of Bedford and Downing streets, measuring 80 feet by 60, at a cost of about \$20,000. It is capable of seating twelve hundred persons. It is a large and flourishing congregation, and more than four hundred members are enrolled in communion. The Rev. John Dowling is the present pastor, having succeeded Mr. Perkins in 1844.

### SIXTH STREET BAPTIST CHURCH.

This church was organized in April, 1840, with one hundred and fifty-six members, who were dismissed for this purpose from that portion of the Bethel Church which had been under the pastorship of the Rev. William G.

Miller, and was now about to disband. Of this new church, the Rev. John O. Choules became pastor. Previously to the dismissal of Mr. Miller they had purchased a house of worship in Sixth street, near the Bowery, for \$14,000, which had been built and occupied by St. Timothy's Church (Episcopal), and which was about to be sold under foreclosure of mortgage. Here this church commenced operations, under very encouraging circumstances. The location of the church was thought, however, to be on some accounts rather unfavorable; and in the early part of 1843, they sold the building to an Episcopal Society (the Church of the Redemption), paid all their debts, and had a balance on hand, intending to build on some better location, and the church and congregation removed temporarily to the hall of the "Stuyvesant Institute," on Broadway. But various discouragements occurred, and in the spring of 1844, Mr. Choules resigned the charge; and in the summer of 1845, the few members that remained, took their dismissals to other bodies, and this church became extinct.

## PARTICULAR BAPTIST CHURCH.

On the first Sabbath in January, 1841, a meeting was commenced in a hall near the corner of Catharine and Cherry streets, by the Rev. Job Plant, a Baptist minister from England, then recently arrived in the city. He continued preacher at this place for about a year, in the course of which a church was formed, consisting of from twenty to thirty members, but unconnected with any other Baptist Church in the city, styling themselves "Particular Baptists." In the following year the congregation removed to a hall on Grand street, and after a term of time, removed again to a small house of worship on Elizabeth street, between Walker and Hester streets. The congregation was never large, and the communicants probably never exceeded forty. About midsummer in 1844, Mr. Plant left, and the church, which was then reduced to about twenty members, was scattered and became extinct.

## BAPTIST SEAMEN'S BETHEL.

This church was formed for the special advantage of seamen, in the year 1843.

Twenty-three members were at first enrolled. They have not yet obtained a house of worship, but occupy a hall on Catharine street, near Cherry street. The church has increased to more than sixty members. The Rev. I. R. Steward is pastor.

#### MOUNT ZION BAPTIST CHURCH.

On July 16th, 1843, a Baptist Church under the above title was constituted, consisting of sixteen members, most of whom were dismissed from the Bethesda Baptist Church. They procured as a place of worship the lecture room of the Reformed Presbyterian Church, on the corner of Prince and Marion streets, where they have remained to the present time. Elder James C. Goble was unanimously called as their stated pastor. The church has increased to about fifty members, but the congregation is not large.

#### FOURTH STREET BAPTIST CHURCH.

The origin of this church is thus stated in the minutes of the Association: "A few members of the Norfolk Street Church, with the unqualified approbation of the church of



which they were members, procured a place of worship on Fourth street, near the East river, with the view of forming a new interest. After deliberate consideration, and earnest prayer, forty-seven brethren and sisters were publicly recognized as the "Fourth Street Baptist Church." This took place May 11th, 1843. The Rev. John Cookson became their pastor, but he was succeeded in the next year by the Rev. L. Covell, who resigned the charge in the summer of 1845. The church has increased to more than one hundred and thirty members, though as yet they have no house of worship which they can call their own. Rev. J. T. Seely is the present minister.

#### ELEVENTH STREET BAPTIST CHURCH.

This church was formed with a small number of members, in March, 1843. The Rev. S. Corey soon became pastor, and is still with them. In the course of that year their house of worship was built. It is a neat brick edifice, standing on Eleventh street, between the Third and Fourth avenues. The church has been prospered in

spiritual things, having received, by profession, eighty-four persons in two years.

### HARLEM BAPTIST CHURCH.

This church was organized in October, 1844. It is a small band of twenty-six members, but they have as yet neither house of worship nor pastor.

### PROVIDENCE BAPTIST CHURCH.

On November 27th, 1845, a church by this name was organized, who met for some months in a hall in the lower part of Canal street. Ninety-three members were enrolled, all being dismissed from the Beriah Church in McDougal street. The Rev. S. C. James supplied their pulpit for some time, but in the spring of 1846, the Rev. J. J. Braine, who had been pastor of a Congregational Church in the city, became pastor of this church, and continues in that office. The congregation now occupy a hall at the corner of Hudson and Grove streets, with an increasing assembly.

## CHRISTIAN BAPTIST CHURCH.

After the breaking up of the Particular Baptist Church, as related on a previous page, a few of the members continued to hold prayer meetings, and after nearly a year spent in this way, in July, 1845, four persons covenanted together as a church, taking no other name than that of a Christian Baptist Church. They occupy the building in Elizabeth street, occupied before by the Particular Baptists. Mr. Edmund Thornton is the officiating minister.

DATES OF THE BAPTIST CHURCHES NOW  
EXISTING IN NEW YORK CITY, WITH THE  
NUMBER OF MEMBERS IN EACH, AS RE-  
PORTED IN 1845.

	Date	Mem.
First Church,.....	1762	586
Bethel Church (under Mr. Chase),.....	1770	50
Oliver Street Church,.....	1791	633
Scotch Baptist Church,.....	1805	30
Abyssinian Church,.....	1809	451
North Beriah Church,.....	1809	300
South Church,.....	1822	458
Stanton Street Church,.....	1823	579
Ebenezer Church,.....	1825	107
North Church,.....	1827	314
Laurens Street Church,.....	1828	77
Zion Church,.....	1832	446
Amity Street Church,.....	1832	254
Welsh Church,.....	1833	68

Sixteenth Street Church,.....	1833	626
Salem Baptist Church,.....	1834	40
Church of the Disciples,.....	1835	130
Berean Church,.....	1838	411
Cannon Street Church,.....	1838	670
Tabernacle Baptist Church,.....	1839	801
Bethesda Church,.....	1841	88
Norfolk Street Church,.....	1841	695
Laight Street Church,.....	1842	298
Bloomingdale Church,.....	1843	92
Seamen's Bethel Church,.....	1843	65
Fourth Street Church,.....	1843	139
Eleventh Street Church,.....	1843	163
Mount Zion Baptist Church,.....	1843	50
Harlem Baptist Church,.....	1844	26
Providence Church,.....	1845	93
Christian Church (Elizabeth street),.....	1845	4

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Churches 31

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Members 8,744

### LIST OF CHURCHES ONCE FORMED AND NOW EXTINCT.

	Formed.	Dissolv.
Baptist Arminian Church,.....	1724	1732
Welsh Church,.....	1807	1813
Mulberry Street Church,.....	1809	1839
Zoar Church,.....	1811	1812
Provost Street Church,.....	1825	1829
Mission Church,.....	1827	1833
Elizabeth Street Church,.....	1827	1830
East Baptist Church,.....	1829	1838
Emmaus Church,.....	1830	1836
Bethel Church (under Mr. Miller),....	1831	1840
Broome Street Church,.....	1833	1838
Bowery, or Central Church,.....	1833	1838
West Church,.....	1835	1838
Sixth Street Church,.....	1840	1845
Particular Baptist,.....	1841	1844

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Churches 15

## MORAVIAN CHURCH.

1748.

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IN tracing the history of the Moravian Church, or Church of the United Brethren,—as it is also called, in the city of New York, we are led back something more than one hundred years. It was in the year 1736 that the Rev. Messrs. Spangenberg and Nitschman, two Bishops of the Moravian Church, arrived in New York from Germany, on their way to Pennsylvania. During a brief stay in this city they made the acquaintance of Mr. John Noble, who was at that time a ruling elder in the Presbyterian Church in Wall street, then under the pastoral care of the Rev. Mr. Pemberton. Mr. Noble was a man of estimable character, as well as a man of wealth. He subsequently withdrew from the Presbyterian Church, and was a leading man in the Moravian Church until his death.

Mr. Beomper, another merchant, was associated with Mr. Noble at this time. A few meetings for social worship were held at that time in the house of Mr. Noble, but when the two bishops left the city, the meetings were discontinued, and all things remained as they were for about three years.

In the year 1739 the Rev. Martin Mock and the Rev. Henry Rauch, two missionaries from the Moravian Church in Germany, landed in New York. The meetings for religious worship were then renewed; and in a little more than a year after this, in the beginning of the year 1741, the Rev. Peter Boehler, a bishop of the Moravian Church, came to New York for the purpose of embarking for Europe,—accompanied thus far by Bishop Nitschman, who had been here five years previous. During their stay in the city meetings were frequently held, and considerable interest excited; and before they left, a society of nine persons was formed, who continued to assemble for social worship. Towards the close of that year Count Zinzendorf, the founder of the Moravian Church in Germany, arrived in New York, with a considerable colony of Moravians, on

their way to Pennsylvania. His presence greatly encouraged the brethren at New York. He tarried but a few days, but before he left he appointed elders from among themselves, and thus things remained until the year 1748. Up to this time meetings had been held for reading the Scriptures, prayer, and singing, but they had enjoyed no sacraments.

In December, 1748, the Rev. Johannes de Wattivel, a Bishop of the Moravian Church, came from Europe, and, while he tarried in New York, he made a regular organization of the church, and administered the Lord's Supper. The total number in the congregation at this time was less than one hundred, and for two years they met for worship in the house of Mr. Noble.

In the year 1751 the congregation purchased two lots of ground on what was then Fair street—now Fulton street, between William and Dutch streets, where they erected a small frame building. The cornerstone was laid by the Rev. Owen Rice, June 16th, 1751, and the building was dedicated by Bishop Spangenberg on the 18th of June, in the following year. Here was their place

of worship for almost 80 years. Here the fathers worshipped and went down to the grave ; and here, also, the children succeeded, and the third generation came, and the house was filled. In the year 1829 the old house of worship was taken down, and rebuilt of brick, 40 feet wide and 60 feet long. The corner-stone of this edifice was laid August 13th, and the building was dedicated by Bishop Anders, on the 29th of November, in the same year. In 1836, Fulton street was widened, and it became necessary to cut off eight feet of the building. In 1843, it was thought advisable to remove the place of worship, and the church edifice was taken down, and the ground sold. A new purchase was made of ground on the corner of Houston and Mott streets, and a large and substantial brick building erected, which was opened for worship June 29th, 1845.

One singular circumstance may properly be noticed. When the church edifice on Fulton street was taken down, the corner-stone was preserved, together with the box which was deposited underneath it in 1829, and, in digging up the other parts of the foundation, the corner-stone of the old first building was also found in a good state of



preservation. These were both deposited in the foundation of the church on Houston street, with a third stone, specially appropriated to that building.

The pastoral office in the Moravian Church in New York has been held by a considerable number of very respectable clergymen, but it is somewhat difficult to fix the precise dates of their accession or resignation. The Rev. Owen Rice labored with this congregation soon after the organization of the church, and was with them previous to the erection of their first house of worship in 1751. The Rev. Thomas Yarrell held the pastoral office from 1757 to 1765, when he was succeeded by the Rev. G. Neiser, who remained here ten years. In 1775, the Rev. Gustavus Shewkirk ministered in this church for a short time, until the revolutionary war broke up this congregation, as it did most others in the city. After the peace, and when order was restored in the city, the congregation again collected, with the Rev. Ludolph A. Rasmeyer as pastor. He was succeeded by the Rev. James Birkby, and he by the Rev. Godfrey Peters, who died here October 27, 1797. He was the first minister who had died while in the service

of this church. The Rev. Mr. Meder, the Rev. Mr. Bardill, and the Rev. Mr. Moulther, successively officiated in this church, the last named for seven years, closing his ministry with the year 1812. In that year the Rev. Benjamin Mortimer, who had been a missionary among the Indians, succeeded to the pastoral office in this church, and labored faithfully and successfully for seventeen years, until he was removed by death in 1829. When Mr. Mortimer became infirm, about a year previous to his death, the Rev. William Henry Vanvleek commenced his labors in the Moravian Church, which were continued most acceptably to the people until the autumn of 1836, when he was appointed to the office of a bishop in the church, and resigned his charge. Bishop Vanvleek was succeeded in the church at New York by the Rev. C. F. Kluger, who served two years; and in 1838, he was succeeded by the Rev. Mr. Bleck, who left in 1842, under a call from a church in Salem, N. C., when the present pastor of the church, the Rev. David Bigler, commenced his labors. The church and congregation are in a flourishing state. The number of communicants is one hundred and twenty.

## METHODIST CHURCH.

1766.

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THE first Methodist church in America was formed in the city of New York. In the early part of the year 1766, a few Irish families who were Methodists, arrived here, among whom was Mr. Philip Embury, a local preacher, of this denomination. He commenced preaching in his own house, which stood on what is now called "City Hall Place," and gathered a small society of his countrymen. After a few months spent in this way, a room was rented adjoining the soldiers' barracks, and meetings were held there. Before the close of that year they were joined by Capt. Thomas Webb, barrack-master at Albany, a zealous and gifted man, who preached to the people in his regimentals. The novelty of this brought numbers to the meeting, and the society was

greatly enlarged. A room formerly used as a rigging loft, was procured, and fitted up as a place of worship. That building is still standing. It is a high, one story frame building, with a sharp roof, standing end to the street, after the old Dutch fashion. It stands on the east side of William street, about half way between Fulton and John streets, and now bears the street number of one hundred and twenty. Here the congregation remained about two years, when ground was purchased on John street, near Nassau, and a house of worship was built, sixty feet in length, and forty-two in breadth, and called "Wesley Chapel." Mr. Embury preached the first sermon in this house on October 30, 1768. During the next year Mr. Boardman and Mr. Pilmoor\* came over from England, and labored in New York and Philadelphia, interchanging with each other, and the societies were considerably enlarged; yet at the first conference ever held in America, which was convened in Philadel-

\* This Mr. Pilmoor, or Pillmore, as the name is sometimes spelt, afterwards became an Episcopalian, and was the first Rector of "Christ's Church" in this city. He died in Philadelphia in July, 1825.

phia, July 4, 1773, there were no more than one hundred and eighty members reported in the church in New York, and about the same number in Philadelphia. Thomas Rankin and George Shadford were then stationed at New York and Philadelphia, with directions to exchange places every four months.

Rev. Francis Asbury and Rev. Richard Wright labored after this. Mr. Asbury was afterwards bishop, and the most prominent man in the Methodist connection in America.

The war of the Revolution soon came on, and no very great advance was made until after the peace, and the regular establishment of the "Methodist Episcopal Church" in the year 1784.

#### JOHN STREET CHURCH.

This, as we have seen, was the first Methodist church in New York city, the mother of at least twenty-four others. Although, perhaps, not many formalities were observed at its formation, yet it may be considered as having been formed in the house of Mr. Embury, in 1766, with four or

five members. The first house of worship was built, as has been stated, in 1768. This was taken down in 1817, and another erected on the same spot. In the year 1840, John street was widened, and it became necessary to remove or rebuild the meeting-house. It was accordingly taken down, and the present building erected. It looks small on the street, being but forty-two feet wide, but it is eighty feet deep, and is so arranged as to accommodate a large congregation. It is, altogether, one of the neatest places of worship in the city. There are now on the roll of communicants, three hundred and seventy-five members. Rev. Aaron Rogers is pastor.

### FORSYTH STREET CHURCH.

This was the second Methodist church formed in the city, and was founded in the year 1790. It commenced with about thirty members. The first house of worship was a frame building, erected at a cost of about \$2,000. It stood on the site of the present building in Forsyth street, near Division street. This was taken down in 1833, and the present building erected at a

cost of \$20,000. This has always been a numerous assembly. Two churches have colonized from this since its establishment, and it now numbers six hundred and fifty communicants. Rev. Sanford Washburn is now preacher in charge.

#### DUANE STREET CHURCH.

This church was formed in 1797, and was the third Methodist church in the city. The original number of members was forty-five. In the same year a house of worship was built on Duane street, near Hudson, at a cost of about \$10,000. The house is now standing. It is a large and flourishing congregation. The number of communicants is six hundred and twenty-five. The Rev. John Poisal is the present minister.

#### SEVENTH STREET CHURCH.

The origin of this church is interesting. About the year 1788, when the Methodist Church in John street was the only one of that denomination in the city, two members of that church, Mr. Philip I. Arcularius, and Mr. John Spruson, being desirous of carrying

the Gospel to the more scattered population, established a weekly prayer-meeting in the northeastern section of the city, on the road leading to Harlem, about two miles from what was then the centre of the city. This meeting was called, for distinction's sake, the "Two Mile-stone Prayer-meeting." This meeting was continued for several years, and many people around became interested in the things of religion. At length a class was formed, preaching was occasionally obtained, and about the year 1800, a church was organized—Forsyth Street and Duane Street having preceded it, so that it constituted the fourth Methodist Church organized in the city. For some years it was more generally known as the "Two Mile-stone Church." An old building was occupied as a place of worship, which stood on what was then called "Nicholas-William street," near the present "St. Mark's place," which was hired on a long lease. About the year 1830, before the lease expired, the owners of the land, where the old house stood, wishing to improve it, offered the Methodist congregation a still longer lease on another spot, nearer to what is now



Seventh street. To this place the old building was removed, enlarged, and repaired. They had been here but a few years, when the owners of the land, being desirous of making still farther improvements, offered the congregation a free gift of lots on the south side of Seventh street, if they would again remove. To this they consented, and built a substantial brick edifice, measuring seventy-two feet by fifty-four, at a cost of about \$17,500. The house was completed in 1836. The old building was then taken down and removed to Yorkville, and is the present Methodist Meeting-House at that place.

#### ALLEN STREET CHURCH.

This church was formed in the year 1810. Meetings had been held in that neighborhood during the previous year, and a house of worship was completed near the close of 1810. It was a stone building, seventy feet by fifty-five, and stood on the site of the present building, which was erected in 1836. It is a large brick edifice, seventy-four feet by sixty-two. A large and flourishing congregation assemble here. The number

of members in the church is nine hundred and fifty-four. Rev. L. M. Vincent is the present minister.

### BEDFORD STREET CHURCH.

This church was formed in the same year with the church in Allen street. A private room was first used for meetings, then a hall owned by an individual, and at length a small frame building was erected on Bedford street, corner of Morton street. Like most of the other churches, this has greatly increased, and after having enlarged their house of worship twice, and still found it filled to overflowing for several years, in 1840, a very large brick edifice was erected on the same spot. Rev. John Seys is the present minister.

### WILLET STREET CHURCH.

Toward the close of the year 1817, a few members of the Methodist Church living in the eastern part of the city, established a meeting in a school-room on Broome street, which was just vacated by the Seventh Presbyterian Church. Shortly after, they re-

moved to a building called "The Mission-House," standing on Broome street, between Cannon and Lewis streets, which they hired. They then organized as a church, and remained in this building for six years. In 1825, on the 16th of October, they laid the corner stone of the "Willet Street Methodist Church." This building was finished in May of the next year, and the church and congregation removed hither. The congregation is a prosperous one. Rev. Phineas Rice is the present pastor.

#### EIGHTEENTH STREET METHODIST CHURCH.

This church was commenced in the year 1829, when a small class was formed in the scattered settlements which then lay along the North river, above Greenwich. A small wooden building was put up for a meeting-house, standing on what is now "West Twentieth street, a few doors west of the Eighth avenue, and the Rev. Stephen Martindale was stationed there by the Conference for two years. The society increased, and the place of worship was filled, and soon found to be altogether "too strait" for the rapidly increasing congregation.

Arrangements were therefore made to obtain better accommodations ; and in 1835, the society opened for worship a spacious brick edifice, capable of seating nearly 1000 persons, situated on Eighteenth street, between Eighth and Ninth avenues. The old meeting-house was converted into a dwelling, and is still standing. The Rev. Mr. Martindale, who was their first minister, and who saw their feeble beginnings, is again their pastor, having now around him a numerous and flourishing church and congregation.

#### GREENE STREET CHURCH.

The Methodist Church in Greene street was formed in the year 1831. In that year, a large brick edifice was built on Greene street, where a numerous congregation now assemble. The Rev. Nathan Bangs, D.D., has the pastoral charge of this church at the present time.

#### SECOND STREET METHODIST CHURCH.

The methodist meeting-house in Second street was built in the year 1832. It was

situated on a kind of missionary ground, and has been instrumental of great good. It is numerously attended. The Methodist churches changing their ministers every two years, and sometimes every year, it cannot be expected that we can follow the ministers of each church in detail. The pastor in charge at Second street, at the present time, is the Rev. F. W. Smith.

#### “HARLEM MISSION.”

About the year 1830, a missionary circuit was established by the Methodist Episcopal Mission of this city, which was travelled by the Rev. Mr. Ferris for one year, and by the Rev. Dr. Seaman for the two following. It was called the “Harlem Mission.” They had six principal stations, viz., Harlem, Yorkville, Manhattanyille, Fort Washington, Forty-first street, on the North river, and Twenty-seventh street, toward the East river. At these places the Sabbaths were spent, and lectures and prayer-meetings held occasionally during the week in other places. The circuit was travelled in about two weeks. After a time, two preachers were appointed to this circuit.

The Methodist churches at Harlem, Yorkville, Forty-first street, and Twenty-seventh street, owe their origin to this effort. The first of these which ripened into an independent church was,

### YORKVILLE.

A considerable congregation was accustomed to assemble here, and a *class* was formed in the very early movements of the Mission, and Divine influences being afforded, quite a number of persons were hopefully converted. The regular establishment of the church took place in the year 1832. In the year 1836, an effort was made to obtain a house of worship. The Seventh street Methodist Church having about that time completed a new house of worship, their old building, then in a good state of repair, was obtained, taken down, and removed to Yorkville.

The Methodist congregation at Yorkville is not large; about thirty-five members are found in the church. Rev. William McK. Bangs is the present minister.

## TWENTY-SEVENTH STREET CHURCH.

The station established by the preachers on the Harlem mission circuit at what was then generally known as "Rose Hill," was the next which became an independent congregation. This took place in 1834, and it was generally known as the "Rose Hill Church." A small frame building was erected about that time on Twenty-seventh street, and, the population soon increasing in that section of the city, this house became crowded, and in 1843, the congregation completed a substantial brick edifice, measuring 72 feet by 48. The Rev. Daniel Curry is the present minister.

## FORTY-FOURTH STREET CHURCH.

Connected with the Twenty-seventh Street Church a class of about ten members was formed, in November, 1844, a short distance above, on the Third avenue; and the second floor of an old building, standing on Forty-fourth street, was fitted up as a place of worship, and for the accommodation of a Sabbath-school. Preaching is maintained here most of the time, but the relation of the people is still to the Rose Hill Church.

## HARLEM METHODIST CHURCH.

This was the third of the mission stations which became a church. Preaching was maintained here with considerable regularity from the year 1830, but it was not until nearly six years after that a church was formed. It was in the year 1836 that the meeting-house was built, and the permanent establishment of the church may be dated from this time. The Rev. M. E. Willing is pastor of the church.

## FORTY-FIRST STREET CHURCH.

This church, also, was the offspring of the "Harlem Mission," and became a distinct church in the year 1840. In 1843, their present house of worship was built. The assembly is not large, but it is now a permanent body, and the church is doing good in the population around it.

## VESTRY STREET CHURCH.

For many years all the members of the Methodist Church, residing on the western side of the city, were constrained to travel to



Duane street on the south, or Bedford street on the north, in order to reach a church of their own denomination. An intermediate place of worship seemed, therefore, highly expedient. Vestry street was pitched upon as a suitable location; a very handsome and commodious house of worship was built here in the year 1833, and a church was organized. The Rev. Moses L. Scudder is the present pastor. There is one peculiarity in this house of worship: it is finished with pews, and not free seats. Of all the Methodist Meeting-Houses in the city there are but two such.

#### MULBERRY STREET CHURCH.

The house of worship occupied by this church is built with pews and not free seats, like the church in Vestry street. A large congregation assembles here. The church was organized in 1834, and the house of worship was built in the same year. The present pastor of the church is the Rev. Edward L. Janes.

## TWENTY-FOURTH STREET CHURCH.

In the month of August, in the year 1841, a Sabbath-school was established in the basement of a dwelling-house, in the Tenth avenue, between Twenty-seventh and Twenty-eighth streets,—a part of the city at that time exceedingly destitute of the ordinary means of grace.

Soon after, a prayer-meeting was opened in the same place, and, a few hopeful conversions occurring, a class of about twenty persons was formed and attached to the Methodist Church in Eighteenth street, to which the leaders of this enterprise belonged. Arrangements were made soon after to erect a house of worship, and a small frame building was put up, standing on Twenty-fourth street, near Ninth avenue, which was opened for worship in December, 1843. The church was constituted some time previous. It is a flourishing little church, and doing great good among the population where it is situated. Its present pastor is the Rev. S. A. Seaman.

## GERMAN MISSION CHURCH.

The number of Germans who have emigrated to New York is very great; and with commendable zeal most of the evangelical denominations have done something for their religious instruction. A Methodist meeting of this description was established in Second street, in the year 1841, and during the next year a church was organized called the "German Mission Methodist Church," and a substantial brick edifice, measuring 70 feet by 44, was erected. The Rev. J. C. Lyon is the minister. The exercises are conducted in German.

## ASBURY CHURCH.

In the early part of the year 1842, a society was formed by members of the various Methodist churches in the city, called the "Asbury Society," the special object of which, as expressed in their constitution, was, "to increase the number of Methodist Episcopal churches in the city of New York."

In the summer of that year, this society resolved to commence a new congregation

somewhere in the city, and appointed a committee to select a suitable place for a commencement. This committee accordingly hired the Columbian Hall on Grand street, and engaged the Rev. Ezra Withey to preach there. The experiment proved successful. A considerable congregation was collected within a few months, and a church was formed of a few members from other churches, and called the "Asbury Church," and to this church others were soon added by profession. Seeing the success of the enterprise, measures were taken to build the house of worship. A site was purchased on Norfolk street, near Stanton, and the house was completed and opened for worship October 5, 1843. Up to this time, all the affairs of the congregation had been managed by the "Asbury Society," but they then retired by request of the trustees of the congregation, and the people now stand independently. Rev. Mr. Withey, who was instrumental in collecting the congregation, remained as their stationed preacher until the summer of 1845, when he removed to Jane street, to commence a new enterprise there. The present minister is the Rev. Nicholas White.

## SULLIVAN STREET CHURCH.

The example of Christian enterprise which had resulted so favorably in the establishment of the Asbury Church, as related above, awakened the attention of brethren in other parts of the city to the subject of a farther increase of the Methodist Episcopal Church, and an opportunity for this was soon presented. One of the Methodist Protestant Churches in the city had erected a good house of worship on Sullivan street, near Bleecker, in the year 1839, but in about three years after difficulties arose. A large debt lay on the house, and the church became divided in sentiment, some wishing to join the Methodist Episcopal Church, some preferring Congregationalism, and some desiring to remain as they were. The consequence of this division was the sale of the building, in 1842, and the organization of the "Sullivan Street Methodist Episcopal Church," to which a large portion of the old church attached themselves. The congregation is now in a prosperous condition. The Rev. Joseph Law has the pastoral charge.

## MADISON STREET CHURCH.

The prosperous establishment of the two churches last named, led to the formation of another in the spring of 1843. The house of worship built by the Fourth Free Presbyterian Church, on the corner of Catharine and Madison streets, being for sale, was purchased by a few individuals, belonging to the Methodist Episcopal Church for \$13,000, and a church of twelve members was formed there. A large congregation was soon collected; the preaching of the Gospel there has evidently been attended by a divine power, and with a few who have come in by a certificate from other churches, they now number about two hundred and forty in communion. The present minister in charge is the Rev. James Floy.

"MARINERS' METHODIST EPISCOPAL  
CHURCH."

In the year 1844, a colony from the Willet Street Methodist church commenced a new enterprise, having specially in view the benefit of seamen. They were organized as a distinct church, under the above title, and in

the course of that year erected a large house of worship on Cherry street, near Rutgers Place. The enterprise has been successful, and a large church and congregation is already collected there. Rev. Robert Seney is the present minister.

### METHODIST FLOATING BETHEL.

To provide the means of grace more extensively for seamen, it was resolved by the "Asbury Methodist Society," to establish a Floating Bethel. This was accomplished in June, 1845. The "Wesleyan Methodists" had for a short time maintained worship in the hull of an old packet ship, of eight hundred tons, which had been fitted up as a place of worship, and moored in a dock at the foot of Rector street, in the North river. This was purchased for about \$2,000, and the Rev. O. G. Hedstrom was appointed stated preacher. A considerable congregation was soon collected, as there was no other place of public worship very near, and the ship will accommodate about five hundred persons with convenience. They have a Sabbath-school of about one hundred children, mostly gathered from the street, and

a church has been organized, consisting of about twenty-five members. Mr. Hedstrom, the pastor, is a native of Sweden, and preaches on Sabbath morning to a large congregation of seamen and others, in that language. In the afternoons and evenings he preaches in English.

In addition to these services, one service in German is held on board the Floating Bethel every Lord's day at one o'clock, for the accommodation of those persons in that vicinity who cannot understand English, and it being held near to the place where many of the German emigrants congregate on their first entrance to the city, this service is calculated to do great good.

#### MARINERS' CHURCH, ROSEVELT STREET.

There seems no place more proper to notice the meeting for seamen held in Roosevelt street, than here. It is the first meeting of this description ever established in the city, but not having any church organization, it does not belong exclusively to any denomination.

This meeting was commenced by the Rev. Ward Stafford, on the 20th of December,



1816, in a school-room in the rear of No. 37 Cherry street. The building now known as "The Mariners' Church" was commenced in October, 1819, and opened for worship June 4, 1820. Mr. Stafford was the principal preacher from the first movement until November, 1820. In March following, the Rev. Henry Chase was engaged to preach here, and continued until the spring of 1824. The Rev. John Truair then supplied for two years, and in 1826 Mr. Chase was again engaged, and has remained to the present time. The meeting is under the direction of the "Port Society," and is considered as belonging to no one denomination, although Mr. Chase is himself in connection with the Methodist Episcopal Church. A large assembly is found here on the Sabbath, and much good has been done: and no doubt "The Lord will count, when He writeth up His people, that this and that man was born there."

#### METHODIST HOME MISSION SOCIETY.

A society of ladies, under the above title, during the year 1845, employed the Rev. Ezra Withey, who was so successful in the

establishment of the Asbury Church, to labor in the northwestern section of the city. He opened a meeting in a hall on Perry street, near Hudson, where a church was formed. A commodious meeting-house has been erected on Jane street, near Greenwich avenue, and the church is now known as the Jane Street Church. At the same time the Rev. Joseph Longking was employed to labor near the Dry Dock. A church has been formed here also. Two hundred and ten members were reported in June last, as belonging to the Home Mission, including both of these stations.

The same society have had under their care a meeting for Germans, held by the Rev. John M. Hartman, in a hall on Ninth avenue, near Forty-first street, which in all probability will ripen into a German Church.

The twenty-five Methodist Churches, whose history is sketched on the preceding pages, are all in one connection, all attached to the regular "Methodist Episcopal Church in the United States." But there are fifteen others, of the same general denomination, but different connections, or strictly independent; eight of these being composed of white

members, and seven being colored. The sketch of these churches follows. We begin with those composed of white people, in the order in which they have appeared in this city.

### METHODIST SOCIETY.

In the beginning of the year 1820, several persons in New York, who were members of the Methodist Episcopal Churches which had then been formed, being dissatisfied with what they considered an assumption of power by the bishops and the Conference, and preferring the congregational form as to government, separated from their churches, and formed themselves into what they termed "The Methodist Society." A school-room was hired at No. 63 Christie street, and on the 16th of July, 1820, they commenced public worship. The Rev. William M. Stillwell, an ordained elder of the Methodist Episcopal Church, became their preacher. At this first meeting, measures were taken to ascertain the number of those who preferred an independent form of government—and about one hundred persons enrolled their names; and in August

following, trustees were elected, and the certificate of incorporation legally recorded.

It was soon found that the school-room where they met would not accommodate the people, and in September of the same year, ground was purchased on the east side of Christie street, between Walker and Hester streets, and a brick building, measuring fifty feet by seventy-eight, was erected, and opened for worship on the 31st of December following.

Constant accessions were made to the Methodist Society, and they were joined from time to time by other preachers from the old Methodist connection, and meetings were frequently held in other parts of the city. Dr. James Covell, a physician, who was an ordained preacher, labored much in this cause. A temporary house of worship was fitted up, standing on the corner of Pitt and Delancy streets, and here meetings were established; and for the accommodation of those in the west part of the city, a large room in the Watch-house, on the corner of Prince and Wooster streets, was obtained, and meetings were held there. Mr. Stillwell, Thomas West, Dr. Covell and others, were

engaged in these labors. Soon, however, a lot of ground for a church-building was purchased on Sullivan Street, near Spring street, and preaching was commenced on that ground in the open air, collections being made at each meeting, toward the erection of the proposed building, commencing the foundation at once, and expending the collections as fast as they were made. With great effort the house was built, and opened in 1824. Thus things remained for nearly two years, and at the close of the year 1825 the "Methodist Society" found themselves with three houses of worship, generally well filled with congregations on the Sabbath, and having in all about eight hundred members in communion.

But in May, 1826, a division took place. A part of the preachers and the people preferred the entire independency of each church, and a permanent ministry; and others, while they wished to avoid the jurisdiction of bishops, still preferred a connection of churches, and an itinerant ministry. A separation took place accordingly, and each went to work in his own way. The church in Christie street, which was the original

band, preferred to remain in entire independency, and so they have remained to this day. Mr. Stillwell remains in the pastoral office in this church. His labors have been very much blessed: a regular and respectable congregation assemble there; many persons have been brought into the church in that place, and about three hundred members are now enrolled in communion.

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#### METHODIST PROTESTANT CHURCHES.

Perhaps the name of this branch of the Methodist Church sufficiently indicates its character. In doctrine, it is Methodist, claiming, as do all, John Wesley as the pattern; but in government it does not admit the authority of the Conference, nor the jurisdiction of Bishops, but protests against any assumption of their power. Hence their name, *Protestant*.

The Methodist Protestant Church, as a distinct denomination, was formed in Baltimore, in 1830, when many churches in various parts of the country were united in a distinct connection.

After the separation in the Methodists'

Society, already referred to, the two churches which preferred a connection with others, and an itinerant ministry, continued by themselves, until the regular formation of the denomination in 1830, and then became the First and Second Methodist Protestant Churches in the city of New York.

#### FIRST METHODIST PROTESTANT CHURCH.

The meeting established on the corner of Pitt and Delancy streets, continued to be held in that place until the year 1831, when a good brick edifice was erected on Attorney street, and the congregation removed there. Rev. Zenas Covell, the son of Dr. James Covell, is the present minister. They number about two hundred in communion.

#### SECOND METHODIST PROTESTANT CHURCH.

This church continued to meet in the house of worship erected on Sullivan street, as already related, until the year 1839, when it was thought best to dispose of it, and erect another on the upper part of the same street. It was sold accordingly to the Reformed Presbyterians for \$14,500, and in the same

year the church and congregation took possession of their new house. Here, after a few years, troubles arose. The house of worship had not been paid for, and a heavy debt was pressing upon the congregation. Added to this, a large portion of the people chose to become connected with the Methodist Episcopal Church, a part preferred congregationalism, leaving but about twenty members who preferred to remain in the Protestant Methodist connection. This took place in the year 1841, and laid the foundation of the present "Sullivan Street Methodist Church" in the Methodist Episcopal connection, and the church edifice passed into the hands of the new society, with a large portion of the congregation. Another portion formed what is now the "Fourth Congregational Church," and the fragment that remained of the Methodist Protestant Church retired to a hall on Hudson street, nearly opposite "St. Luke's Church," where they remained for a time, and since that have met in private houses. A few more have united with them, but they are still a feeble band. Dr. Covell is again their minister.



## WELSH METHODIST CHURCH.

The Welsh Churches in the city of New York, of all denominations, had a common origin. In the year 1801, the Rev. Howell Powell, now the stated minister of the Welsh Calvinistic Methodist Church, in Palmyra, Ohio, arrived at New York from Wales, with a considerable number of others, of various religious denominations, Independents, Baptists, Methodists, &c. He soon commenced preaching in the Welsh language, and, as a matter of course, those who understood that language best, attended his ministrations. But there is no evidence of the formal organization of a church at that time. As a place of worship they fitted up an old mill, owned by Col. Henry Rutgers, which was obtained for a trifling consideration, on a lease for forty years. It was a spacious building, which would accommodate at least eight hundred persons, and it is said was often crowded with hearers.

After remaining at the old mill about a year, some disputes arose among the people, in consequence of which Mr. Powell and a portion of the people separated and

hired another room, and shortly after those who remained sold out the lease, and scattered. Mr. Powell continued preaching for about four years after this, when he left for the western country, and very soon after, in the year 1807, a Welsh Baptist Church was formed, under the pastoral care of the Rev. John Stephens. (See sketch of that Church, page 239.) When the Welsh Baptists drew off, the Independents and Calvinistic Methodists continued together, holding prayer-meetings, and meetings for reading and exhortation, but having no stated preacher for some time, until they succeeded in securing the services of the Rev. Evan Roberts, from Steuben, Oneida County. After him a Mr. Powell (not their former minister) supplied for a while, and was succeeded by the Rev. James Davies. During the ministry of Mr. Davies, a church was organized on the Independent, or Congregational platform, and shortly after the Calvinistic Methodists separated, in number between twenty and thirty, and organized themselves as a distinct church. This took place in the year 1828. The first pastor of this church was the Rev. John Hughes, now a minister in the Epis-

copal Church in Oneida County, and after he left, the church was supplied by the Rev. Shadrach Davies.

In the year 1836, the Rev. William Rowlands came from Wales, at the invitation of this church, and has discharged the duties of the pastoral office up to the present time, with the exception of about three years, which he spent at Utica, during which time the Rev. John H. Evans officiated. The congregation is now in an encouraging state. They have as yet no house of worship, but occupy a Hall on Christie street, between Walker and Hester streets, intending soon to erect a building. The church numbers one hundred and five in communion.

It may not be unacceptable, before concluding this article, to state the origin of this denomination of Christians.

It is well known that in the time of the revival of religion in England, under the preaching of John and Charles Wesley, and George Whitefield, they were all branded by their enemies with the name of Methodist, as a term of reproach. In process of time, these leaders became divided on some

fundamental doctrines, the two Wesleys embracing rather the Arminian view, and Whitefield the Calvinistic. About the same time a celebrated Welsh minister, by the name of Rowlands, commenced preaching in Wales in the same zealous manner, adhering, however, to the Calvinistic views of the doctrines of grace. Several others united with him, and Mr. Whitefield met them in Wales. A new church organization was then formed, from which has sprung the present Welsh Calvinistic Methodist Church, being in form Methodist, but in doctrine strict Calvinists. It is now one of the most numerous bodies in Wales. The first organization of this kind in America, was made in the year 1824, in the town of Remsen, Oneida County, N. Y., and they now number in the several states and territories about thirty churches.

#### PRIMITIVE METHODIST CHURCH.

The Primitive Methodist Connection had its origin at Standley, a village about four miles distant from Bemersley, England, in the year 1810, with a small class of ten persons, raised from the world. It seems that

three local preachers, viz., Hugh Bourne, James Bourne, and William Clowes, had been excluded from the regular Wesleyan connection for holding camp-meetings. These meetings had been held in America from the year 1801, but they had not been practised in England until the year 1807. But opposition was raised, and the "Primitive Methodist" Connection was established in consequence. The discipline of this section of the church does not differ very materially from that of the other portions of the same general denomination. In doctrine, John Wesley is the standard. In government they are independent, but they claim to restore their church from all departures, and to bring it back to its pristine simplicity. Hence their name—*Primitive*. In the year 1829, four preachers of the "Primitive Methodists" came to the United States, and commenced their operations at New York, Philadelphia, and some other places. They have not increased much, having not over five or six churches in America, and those very small.

In the city of New York a small church of Primitive Methodists is found. It was

formed in 1829, or 1830. They have never had a house of worship of their own, but have moved about from one place to another, as they could best be accommodated. The Rev. Hugh Bourne, one of the founders of the sect, is their present minister.

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#### GERMAN EVANGELICAL METHODIST CHURCH.

About the year 1802, John Albrecht, a local preacher in the Methodist Episcopal Church, was residing near Shippensburg, in Cumberland county, Pennsylvania. He was a man of good character, and a devoted Christian, and being desirous of joining the travelling connection, he was recommended to the Baltimore Conference for that purpose. But he could not preach in the English language, and the Conference having no German circuit established, declined to receive him. But burning with the desire of benefiting his German brethren, his kinsmen according to the flesh, he determined to proceed without credentials, and went on preaching, and organizing churches, and ordaining preachers, until much good was

accomplished, and a considerable connection of churches established.

One of these churches has been recently gathered in this city. The commencement was made in the year 1841, by Mr. Eis, who labored among the German population. He was succeeded by Mr. Meyer, and he by Mr. Hummel. The present pastor of the church, the Rev. M. F. Mees, succeeded Mr. Hummell.

In the year 1843, the congregation succeeded in the erection of a neat brick edifice on Sixteenth street, near the Sixth avenue. A considerable congregation is collecting here. About sixty members are now enrolled in communion. The services are all conducted in the German language.

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#### WESLEYAN METHODISTS.

This particular section of the Methodist Church first appeared in New York in the year 1840, or 1841. About that time a Methodist preacher from Canada, named Barry, arrived in New York city, and opened a meeting, independently, in a small room on Christopher street, and continued

preaching there for about a year, when his health failed, and he died shortly after. The Rev. Jacob Timberman succeeded Mr. Barry in his meeting, and some twelve or fifteen were enrolled as a church. After a year or two, the congregation hired a small house of worship on King street, near Hudson, owned by the "Salem Baptist Church," and Mr. Timberman continued to officiate here for a time; but the society was very small and feeble, and he left. But previous to this, some time in the autumn of 1842, a small class of only seven or eight persons was formed, who, for about three months, met for worship in a small room in a sugar house, on Duane street, near West Broadway. About the month of February, in the next year, they removed to a room on Allen street, where they continued for more than a year. In the spring of 1844, about fifteen members left Allen street, and uniting with what remained of Mr. Timberman's church, formed the present "First Wesleyan Methodist Church." Since that time they have been much prospered. They have purchased the house of worship which they occupied on King street; the congregation is gradually



enlarging, and they have between eighty and ninety communicants at the present time. Elder Dennis Harris is the preacher in charge.

The members who remained at Allen street, are known as the "Second Wesleyan Methodist Church." In the year 1845, a member of the church erected a building, specially as a place of worship, on Allen street, near Grand, for which the congregation pay a rent. They are well accommodated, and are well situated. They have between thirty and forty in communion. Elder A. Moran holds the pastoral office.

A third meeting of Wesleyan Methodists is commenced in Sixteenth street, but they have not as yet a separate organization.

The establishment of the Floating Bethel for Seamen, at the foot of Rector street, in the North river, is to be attributed to the Christian enterprise of the Wesleyan Methodists. It seems that a Mr. Bergen, a carpenter, who was a native of Sweden, and who resided in that neighborhood, finding there was no place of worship in the city for the accommodation of his countrymen, was in the practice of inviting them occasionally

into his house, to read the Scriptures, and pray and sing. At length, in the autumn of 1844, a few individuals purchased the hull of an old ship, and fitted it up for a place of worship. This place they occupied from November, until June, 1845, and were making arrangements to engage a Swedish preacher. But Mr. Hedstrom being previously engaged by the "Asbury Society" of the Methodist Episcopal Church, to preach alternately in Swedish and English, the Wesleyans transferred the ship to that society, to carry out the object for which it had been fitted up.

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#### COLORED METHODIST CHURCHES.

These are to be considered in four varieties, viz.: "The African Methodist Episcopal Church," "The African Methodist Episcopal Zion Church," "The *Asbury* African Methodist Episcopal Church," and "The African Methodist Union." It is very difficult to find any real difference between these four bodies, their doctrines, discipline and practices, being substantially alike; and probably no good reason can be assigned why

they are not together in one denomination. Yet they are distinct, and have separate organizations. We shall sketch their history according to the dates in which they have appeared in this city.

### AFRICAN METHODIST EPISCOPAL ZION CHURCH.

In the year 1796, the colored members of the Methodist Churches in the city of New York, feeling a desire to hold meetings among themselves, where they might have opportunity to exercise their spiritual gifts, and thereby, as they hoped, become more useful to each other, obtained permission from Bishop Asbury to hold such meetings in the intervals of the regular preaching hours of the white ministers. Accordingly a house was hired and fitted up in Cross street, between Mulberry and Orange streets, where meetings were statedly held. At this time there were three colored preachers and one exhorter in New York city. These things continued for about three years, when a regular congregation was gathered, and a house of worship was built on Church street, corner of Leonard street, and opened in September,

1800. The corporation was legally organized in February following. After several years the house of worship was found too small for the congregation, and in May, 1820, it was taken down, and the foundation of another was laid, to be 55 feet wide and 70 feet long, which was finished, and opened for worship in August of the same year. This building was consumed by fire in the year 1839, and the present house of worship was erected during the next year.

A branch of the Zion Church is established at Harlem, called "Little Zion," and a small brick building was erected there in 1843. Another branch of the same church has been established in Twenty-second street, near Seventh avenue. These three are considered at present as one pastoral charge. The Rev. J. A. King is the preacher in charge, and they report at this time on the roll of communion eleven hundred and ninety-six members at Church street, sixty-six at Harlem, and fourteen at Twenty-second street.

This branch of the Methodist Church stood in connection with the white conference until 1820, when they separated, and since that

time have elected superintendants or bishops of their own color. At the present time Rev. Christopher Rush and Rev. William Miller are superintendants; and their last annual minutes report four annual conferences,—viz.: Baltimore, Philadelphia, New York, and New England, containing in all ninety-nine churches.

### ASBURY AFRICAN METHODIST EPISCOPAL CHURCH.

Such is the style adopted by another distinct portion of the colored Methodist Church in this city. It was in the year 1813, that Thomas Sipkins, William Miller, and some others separated from the Zion Church, and purchased a house of worship, standing on Elizabeth street, near Walker, which had been built by a Congregational Church, under the ministry of Mr. Townley, where public worship was commenced, and a church formed, which was called the “Asbury Church.”

For about seven years the Asbury Church continued to stand independently, but in November, 1820, a union was effected between this church and the Zion Church,

which continued about two years. For at least twenty years succeeding this, the Asbury Church was in various ecclesiastical connections; sometimes standing with the white churches, in the Methodist Episcopal connection, sometimes with the African Conference of the same name, and sometimes with the Zion Church. Their place of worship was also frequently changed. Their house of worship on Elizabeth street being destroyed by fire, they occupied for some time a room in the basement of the Broadway Tabernacle, entering from Anthony street. They were also in a hall on the corner of Elizabeth and Grand streets, and then occupied a hall on Howard street. After this they removed to Fourth street, near the East river, and at length an individual purchased for them a house of worship, standing on Third street, near Avenue D, and to this they have removed, with a view to permanency. A few churches of the same name having been formed in other places, their preachers met in convention on Sept. 7th, 1844, and organized themselves into a conference, and elected the Rev. Francis P. Graham as superintendant or bishop. Their

first conference was held in June following.

The church in Third street is as yet the only "Asbury Colored Church" in the city of New York. It contains about seventy members in communion. The Rev. Brito M. C. Varick is the present officiating minister.

#### AFRICAN METHODIST EPISCOPAL CHURCH.

In November, 1787, the colored people belonging to the Methodist Church in Philadelphia, assembled together to take into consideration the evils under which they labored from their connection with the white churches, but nothing at that time was effected.

In 1793, the number of colored members having considerably increased, Richard Allen, a colored preacher, proposed to erect for the colored people, a house of worship on his own ground, and at his own expense, which he did, and it was dedicated to the worship of God by the Rev. Francis Asbury, then bishop of the Methodist church in the United States, and the house was named "Bethel." Severe contentions followed, as the whites claimed both the house and the congregation as theirs, which claims, the

colored people resisted. Similar hardships were experienced by the colored people in Baltimore, and some other places, and at length, in the month of April, 1816, a general convention of the colored people in the Methodist churches, was held in Philadelphia. A new connection was formed, called "The African Methodist Episcopal Church," and the first general conference was held. At this meeting, on April 11, 1816, the Rev. Richard Allen was unanimously elected Bishop. Mr. Allen had been ordained as a deacon by Bishop Asbury, seventeen years before, and was at this time set apart to the Episcopal office by prayer, and the imposition of the hands of five ordained ministers. Thus this denomination commenced. They are sometimes called "Allenites," after the name of Bishop Allen, and their churches are usually called the "Bethel Churches," after the name given to the first church in Philadelphia. Bishop Allen died in Philadelphia, March 26, 1831, having previously, in 1828, ordained the Rev. Morris Brown as his assistant; and since his death, on May 15, 1836, Bishop Brown, with the assistance of five elders, ordained the Rev. Edward



Waters to the Episcopate with himself. Bishop Waters has since deceased, and the Rev. William Paul Quinn supplies his place.

There is but one colored Methodist church in this particular connection, in this city, and this commenced in the early part of the year 1820. William Lambert and George White, two preachers in this connection, commenced preaching here in the spring of that year. A building was obtained in Mott street, near Walker street, and opened as a place of public worship, July 23, 1820. A church was organized, and the Rev. Henry Harden became its pastor.

This church continued to meet in Mott street for several years, having a moderate degree of prosperity, until their house of worship was destroyed by fire. They then met for a time in Elizabeth street, and in 1835, they succeeded in erecting a decent brick edifice on Second street, where they remain at this time. A small branch of this church has been founded at Harlem within about two years, but both meetings are under one pastoral supervision. They number in communion, seven hundred and sixteen members at Second street, and thirteen at

Harlem. The Rev. John Boggs is now the preacher in charge.

### METHODIST AFRICAN UNION.

This is the designation of another section of the Colored Methodist Church in the city of New York. It is an independent body, which commenced in the year 1826, when a church of seven persons was formed. They met in a small room in the Seventh avenue, near Eighteenth street. Mr. Campbell, a respectable colored man, and Mr. Isaac Barney, were the preachers. They continued their meetings regularly for about nine years, when in 1835, the building where they met was consumed by fire, and they fitted up a room over a stable in the Sixth avenue, near Fourth street, where they met for four or five years. In 1840, the congregation succeeded in erecting a brick building, measuring fifty-three feet by twenty-four, situated on Fifteenth street, near the Sixth avenue, where they still remain. A considerable congregation assembles here on the Sabbath, and about three hundred and fifty are enrolled in communion. Mr. Barney still holds the pastoral office.

A small branch of this church has recently commenced a meeting near Yorkville, but has as yet no distinct organization.

# DATE OF THE METHODIST EPISCOPAL CHURCHES IN THE CITY OF NEW YORK.

WITH THE NUMBER OF COMMUNICANTS IN EACH, AS REPORTED TO CONFERENCE IN JUNE, 1845.

	Date.	Com.
John Street.....	1766	388
Forsyth Street.....	1790	655
Duane Street....	1797	601
Seventh Street.....	1800	311
Allen Street.....	1810	955
Bedford Street.....	1810	1057
Willet Street.....	1819	664
Eighteenth Street.....	1829	819
Greene Street.....	1831	462
Second Street.....	1832	793
Yorkville.....	1832	35
Vestry Street.....	1833	216
Mulberry Street.....	1834	277
Twenty-seventh Street.....	1834	209
Harlem.....	1836	70
Forty-first Street.....	1840	94
Twenty-fourth Street.....	1842	105
German Mission...	1842	184
Asbury Church.....	1842	475
Sullivan Street.....	1843	320
Madison Street.....	1843	270
Mariners' Methodist Episcopal.....	1844	400
Floating Bethel.....	1845	25
Jane Street.....	1845	} 210
Home Mission Church.....	1845	

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Churches 25

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Members 9,595

OTHER METHODIST CHURCHES OF WHITE MEMBERS.

Methodist Society.....	1820	300
1st Protestant Methodist Church....	1826	200
2d Protestant Methodist Church.....	1826	20
Welsh Methodist.....	1828	105
Primitive Methodist.....	1829	unkno'n
German Evangelical.....	1841	60
1st Wesleyan Church.....	1841	85
2d Wesleyan Church.....	1843	35
		<hr/> 805

COLORED METHODIST CHURCHES.

Zion Church.....	1801	1196
Little Zion.....	1843	66
Twenty-second Street.....		14
Asbury Church.....	1813	70
Methodist Episcopal, or Bethel Church...	1820	736
Branch of do. (Harlem).....	1843	13
African Union.....	1826	350

Churches 15      Members 2,445

Total in all the Methodist Churches, 12,845.

## ROMAN CATHOLIC CHURCH.

1783.

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SIR THOMAS DONGAN, who was governor of New York under James II., about the year 1685, was a Roman Catholic, and it was during his administration that the first Catholic families settled in the city. But the prejudices of the people against them were very strong, and under the administration of subsequent Governors, very oppressive laws were passed. There was even a law passed in one instance, for hanging every Catholic priest who should come voluntarily into the colony. There is, however, no evidence that this law was ever enforced. It is true that in August, 1741, John Ury, an Englishman, who was a Catholic Priest, was publicly executed in this city. But he was indicted as being concerned in what was called "The Negro Plot," which was a supposed conspi-

racy of negroes, and others, to burn the city, and murder the inhabitants; and there is no evidence that the law formerly passed against the Catholics was brought into view at all in this case. There was, however, a most intolerant spirit reigning, as the consideration of another fact will show. Before the Revolution, the port of New York was the great depôt of the captures made by the British cruisers. In the month of February, 1778, a large armed French ship was taken by the British, near the Chesapeake bay, and sent into New York, for condemnation. Among her officers was the Rev. Mr. De la Motte, a Catholic priest, of the order of St. Augustin, in the capacity of the Ship's Chaplain; and he, with the other officers, was permitted to go at large in the city, within certain limits, on his parole of honor. Mr. De la Motte was solicited by his countrymen, and by those of his own faith, to hold religious service according to the forms of the Catholic Church. Being apprised of the existence of some prohibitory law, he applied to the Commandant for permission, which it seems was refused; but not understanding the language very well, Mr. De la

Motte supposed he had obtained the permission, and proceeded to hold the service. For this he was arrested, and kept in close confinement until he was exchanged. Thus, until the close of the Revolutionary war, and while the English laws were in force in the country, no Catholic clergyman was allowed to officiate in this State; but after the war, and when the independence of the country was acknowledged, full toleration was enjoyed, and every man was allowed to worship God according to the dictates of his own conscience. The Roman Catholics in this city took immediate advantage of this, and in November, 1783, a congregation was formed under the ministry of the Rev. Andrew Nugent, who it is believed was sent hither by the Bishop of the Roman Catholic Church in Maryland. Their place of worship was in a building erected for public purposes in Vauxhall garden, situated on the margin of the North river, the garden extending from Warren to Chambers streets. One of the most active men in this enterprise was *Sieur de St. Jean de Crevecoeur*, then consul of France, for New York, New Jersey and Connecticut, who with *Joze Roiz*

Silva, James Stewart, and Henry Dufflin, became incorporated on the 11th of June, 1785, by the name and style of the "Trustees of the Roman Catholic Church in the city of New York." The church not being well accommodated with a place of worship applied for the use of the "Exchange," a building then standing at the lower end of Broad street, and occupied as a court room, but failing in this, measures were immediately taken for the erection of a church building.

Ground having been procured on Barclay street, corner of Church street, a brick edifice was erected, measuring forty-eight feet by eighty-one, and so far finished as to have mass performed for the first time within its walls, on Saturday, November 4, 1786. The services were conducted by the Rev. Mr. Nugent, as pastor, assisted by the chaplain of the Spanish ambassador, and the Rev. Joze Phelan.

In the following spring, the name of the church was changed to that of St. Peter's.

Mr. Nugent continued to officiate until 1788, when he was succeeded by the Rev. William O'Brien, who continued pastor of



St. Peter's church until his death, which took place May 14, 1816. The Rev. John Power, D.D., succeeded Mr. O'Brien in the pastoral office, in which office he remains, having now as a colleague, the Rev. Charles C. Pise, D.D.

In the year 1836, it was found necessary to rebuild St. Peter's Church, as the old one was going to decay, and was, moreover, altogether too small to accommodate the increasing multitudes who resorted thither. It was accordingly taken down, and a most substantial edifice of stone was erected in its place, more than twice as large as the original building. The corner-stone was laid with appropriate services by Bishop DuBois, October 26, 1836. In September of the following year, public worship was commenced in the basement, and on February 25, 1838, the principal auditory was consecrated by Bishop Hughes.

#### ST. PATRICK'S CHURCH.

For more than thirty years St. Peter's Church was the only Catholic Church in the city of New York, but the denomination increasing rapidly, another church build-

ing was needed for their accommodation. Accordingly, in the year 1815, a very spacious stone building was erected on the corner of Mott and Prince streets, and called "St. Patrick's Cathedral." Here, within a short time, a large assembly was collected, and not many years elapsed before it was judged expedient to enlarge the building. When first erected it was 120 feet long and 80 wide, and now 36 feet more were added to the length, extending the building from Mott to Mulberry streets ; and although there are no galleries in the house, except an organ loft, yet probably two thousand persons can be accommodated on the principal floor of the house. This cathedral is considered the seat of the Episcopate in this diocese. Bishops Hughes and McCloskey reside here, assisted by a number of the subordinate clergy.

#### ST. MARY'S CHURCH.

After the erection of St. Patrick's Cathedral, more than ten years elapsed before another Catholic Church was built in the city. But the Catholic population was fast increasing, especially in the northeastern part

of the city, and farther accommodations were needed for them. Accordingly, towards the close of the year 1826, a building, then vacated by the Seventh Presbyterian Church, was purchased, and a congregation collected. The building was situated on Sheriff street, between Broome and Delancy streets. It was a small frame building, with a brick front. The church remained here between six and seven years, when the building was consumed by fire. A large and convenient structure was immediately erected on Grand street, corner of Ridge street, and opened in 1833, under the name of "St. Mary's Church." The Rev. William Starrs is pastor.

#### CHRIST'S CHURCH, ST. JAMES'S, AND CHURCH OF THE TRANSFIGURATION.

In the year 1825, as related heretofore the Episcopal Church in Ann street near Nassau became extinct, and their house of worship was offered for sale. At the close of the following year it was purchased by a church of Roman Catholics, then formed, who took the name of "Christ's Church,"—the name of the Episcopal Church, whose

place they then occupied. Of this church, the Rev. Felix Varela, then recently from Spain, became pastor. They continued in Ann street, in ordinary prosperity, until the year 1834, when the church edifice was consumed by fire. This event led to the speedy establishment of two churches. The congregation had become numerous, and a part of them, residing in the vicinity of the East river, wished to locate in that direction. A large edifice was accordingly put up on James street, near Chatham, and opened in the year 1835,—legally holding the old corporate name of “Christ’s Church,” but known among the people as “St. James’s Church.” The other section of the congregation purchased a house of worship situated on Chambers street, near Centre street, which had been occupied by the Reformed Presbyterians, where they commenced service on March 13th, 1836. This was called the “Church of the Transfiguration.” The Rev. Dr. Varela took the pastoral charge of this church, in which office he still continues: the Rev. John M. Smith is pastor of St. James’s.

## ST. JOSEPH'S CHURCH.

Shortly after the establishment of the church in Ann street, as just related, the Catholic population increased very greatly in the northwest part of the city, and it became necessary to provide for their religious instructions. This led to the erection of "St. Joseph's Church," standing on the Sixth avenue, corner of Barrow street, which was opened in the year 1833, under the ministry of the Rev. James Cummysky.

The Rev. Dr. Pise, Rev. Dr. McCloskey, now one of the bishops of the diocese, and Rev. Dr. Manahan, have successively ministered to this flock. The Rev. Michael McCarron now holds the pastoral office.

## GERMAN CHURCHES.

The emigration to this city, of Germans, has been very great for the last ten or twelve years, and the German population in the city, at this time, is computed at nearly thirty thousand. A large proportion of this population are of the Roman Catholic religion, and, to provide for their instruction, there have been established four German churches,—

viz.: "St. Nicholas's Church," in Second street, founded in 1835, of which the Rev. A. Buckmeyer is now pastor; the "Church of St. John the Baptist," situated on Thirtieth street, near Eighth avenue, founded in 1840, of which the Rev. J. A. Jacop is pastor; "St. Francis' Church," in Thirty-first street, near the Seventh avenue, founded in the year 1844, of which the Rev. Zacharias Kunze is pastor; and "The Church of the most Holy Redeemer," situated on Third street, near Avenue B, founded in 1844, of which the Rev. Gabriel Rumpler is pastor. In these churches the service is conducted in the German language. As these churches are of recent origin, the above facts comprise about the whole of their history.

#### ST. PAUL'S CHURCH.

A large Catholic population had settled at Harlem, and to accommodate them with a house of worship, a large edifice of stone, measuring seventy-two feet by fifty-two, was erected in the year 1835. The Rev. John Walsh is the officiating minister.

## ST. ANDREW'S CHURCH.

In the year 1840, another Catholic Church was formed, called "St. Andrew's Church," under the pastoral charge of the Rev. John Maginnis. A house of worship, originally built by a Universalist Society, situated on Duane street, near Chatham, was purchased, and here they remain.

## CHURCH OF THE NATIVITY.

Such is the style of a Catholic Church formed in the year 1841. At that time the "Second Avenue Presbyterian Church," finding themselves embarrassed, felt obliged to relinquish their house of worship to their creditors. It was sold at auction, and purchased by this Catholic Church. It has since been enlarged. A very numerous congregation assemble here. The Rev. Edward O'Neil is pastor.

## CHURCH OF ST. JOHN THE EVANGELIST.

This church was founded in 1842. The church-edifice is of wood, rather a frail building, but capable of accommodating a large congregation. It stands on the Fifth

avenue, near the Institution for the Deaf and Dumb. The Rev. Felix Larkin is pastor.

#### CHURCH OF ST. VINCENT DE PAUL.

In the summer of 1839, the Episcopal "Church of the Ascension," standing on Canal street, near Broadway, was destroyed by fire, and that congregation rebuilt their church-edifice on the Fifth avenue. In a year or two after this, the site of the old church in Canal street was purchased by a church formed of French Catholics, under the above name. Their present house of worship was built in 1843. The Rev. OUNET Lafont is the present pastor. The service is conducted in the French language.

#### CHURCH OF ST. COLUMBÆ.

This is the last Catholic Church formed in the city. It was organized in 1845, when a large and handsome edifice was erected on Twenty-fifth street, near the Ninth avenue. The Rev. Joseph P. Burke is pastor.



LIST OF THE ROMAN CATHOLIC CHURCHES  
IN THE CITY OF NEW YORK, WITH THE  
DATE OF THEIR ORGANIZATION.

St. Peter's Church, Barclay street,.....	1783
St. Patrick's Church, Mott street,.....	1815
St. Mary's Church, Grand street,.....	1826
Christ's Church, Ann street (now extinct),.....	1826
St. Joseph's Church, Sixth avenue,.....	1833
St. James's Church, James street,.....	1835
St. Paul's Church, Harlem,.....	1835
St. Nicholas' Church (German), Second street,....	1835
Church of the Transfiguration, Chambers street,..	1836
St. Andrew's Church, Duane street,.....	1840
St. John the Baptist (German), Thirtieth street,....	1840
Church of the Nativity, Second avenue,.....	1841
Church of St. John the Evangelist, Fifth avenue,	1842
Church of St. Vincent de Paul (French), Canal street,.....	1843
St. Francis' Church (German), Thirty-first street,	1844
Church of the Holy Redeemer (German), Third street,.....	1844
Church of St. Columbæ, Twenty-fifth street.....	1845

# UNIVERSALIST CHURCH.

1796.

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A FEW discourses on the subject of Universal Salvation had been delivered in the city of New York, by the Rev. John Murray, and other preachers, who as they were journeying would stop in the city for a day or two, and hold a meeting. Thus several years passed, and nothing permanent was effected.

The final establishment of the denomination in the city was peculiar. Three prominent members of the John Street Methodist Church, viz., Abraham E. Brouwer, Robert Snow, and Edward Mitchell, while they still held to spiritual religion, the Divinity of Christ, and atonement only through his blood, had adopted the belief of limited future punishment, and a final restitution of all things. On account of this sentiment

their situation in the church became unpleasant, and they withdrew from it with fair characters, on the 28th of April, 1796. In the following month, being joined by several others, they formed themselves into a religious society, styled "The Society of United Christian Friends, in the city of New York." Fourteen members were enrolled at the organization. The constitution they adopted, provided for the annual election of an Elder from among themselves to lead their meetings, and take the oversight of the society, as well as for an indefinite number of public speakers ; and also for the celebration of the Lord's Supper, the ordinance of baptism, and other religious observances.

The society first worshipped in the house of Mr. Brouwer, but the number of members increasing it was judged expedient to build, and a small edifice was accordingly erected in Vandewater street, near to the spot where the Episcopal Church now stands.

For about seven years after the formation of the society, they adhered to their original plan of conducting their meetings among

themselves, and edifying each other by such gifts as they possessed. In these exercises Mr. Edward Mitchell, one of the original members, was a leading man, and his labors being acceptable and useful, he was requested by the society to become their stated preacher, and was ordained as such July 18th, 1803. The society was soon considerably enlarged, and being straitened for room, they disposed of their house of worship, and purchased one then recently built, standing on Pearl street, between Chatham and Cross street.\* In the spring of 1810, Mr. Mitchell received an invitation to settle in Boston, as a colleague with the Rev. John Murray, which he thought proper to accept, and he left New York in August following. But in the next year he was recalled by the congregation at New York, and returned here in Oct., 1811, and continued in the pastoral office until his death, which took place in the year 1834, having

\* This house is still standing. It was originally built on the street, with a burying ground in the rear, but was afterwards removed over the burying ground, and houses built on the street. The house is now occupied by the Zion Baptist Church of colored persons.

been connected with the society from its commencement, a period of forty years.

Not long after Mr. Mitchell's return from Boston, the people began to consider the subject of building a new and larger house of worship, which was carried into effect. Ground was rented on the corner of Duane and Augustus street, now "City Hall place," and a substantial brick building was erected, at a cost of about \$20,000. It was opened in Dec., 1818. After the death of Mr. Mitchell, the meeting was led for a year by Mr. Edward Cook, a member of the society, and the Rev. Mr. Pickering was afterwards employed for two years. At this time the society had become considerably reduced in numbers, other congregations having been established; and an opportunity presenting in the year 1837, they rented their house of worship to the "West Baptist Church," and retired to a Hall in Forsyth street. The house of worship has been subsequently sold to a Roman Catholic Church. The Society of United Christian Friends, more generally known in the city as the "First Universalist Church," have now ceased to meet for public worship.

## PRINCE STREET UNIVERSALIST CHURCH.

In the year 1824, a society of Universalists was formed under the ministry of the Rev. Nehemiah Dodge, and a house of worship was built on the corner of Prince and Marion Streets. After a ministry of about two or three years, Mr. Dodge left, and was succeeded by the celebrated Abner Kneeland, whose impious ravings soon scattered the congregation, and the house was sold in 1830, to the Union Presbyterian Church.

## ORCHARD STREET UNIVERSALIST CHURCH.

About the year 1830, the Rev. Thomas J. Sawyer commenced preaching in a small frame building standing on Grand street, not far from the Roman Catholic Church, and a considerable congregation was here collected. A very commodious house of worship had been erected by a Reformed Dutch Church, standing on Orchard street, between Broome and Delancy streets. This was about to be sold, and was purchased by the Universalist society in 1832, and a large and flourishing congregation has been collected

here. Mr. Sawyer continued in the pastoral office until the summer of 1845, when he resigned his charge, and left the city. The Rev. Otis A. Skinner is the present minister.

### BLEECKER STREET UNIVERSALIST CHURCH.

This congregation was commenced in 1832. The first place of meeting was a small house of worship, now standing on the Sixth avenue, opposite Amity street. The Rev. C. F. Lefevre became pastor of the church, and continued to officiate acceptably for six years, when he resigned the charge. But during this time, the congregation became large and permanent, and in 1836, a very substantial brick edifice was erected on the corner of Bleeker and Downing streets, at a cost of \$43,000. After Mr. Lefevre left, the Rev. Melzar Raynor supplied the pulpit for a year or more, but had not the pastoral charge. The present pastor, the Rev. William S. Balch, was settled in November, 1841.

### ELIZABETH STREET UNIVERSALIST CHURCH.

In the year 1837, an effort was made by the Rev. William Whitaker, to establish a Universalist congregation, and for this purpose a meeting was opened in a Hall on Broadway. A considerable congregation was gathered, and in 1838, they removed to a meeting-house in Duane street, near Chatham, formerly occupied by the First Universalist Church, and just then vacated by the West Baptist Church. Toward the close of 1839, Mr. Whitaker changed his religious views, and became the minister of the Fourth Free Presbyterian Church, About the same time the Bowery Church edifice being for sale, it was purchased by the Universalist Society, raised by the labors of Mr. Whitaker, and others who joined them at that time, and here they have remained, known as the Fourth, or Elizabeth Street Universalist Church.

For two years they were supplied by the Rev. I. D. Williamson, and after this the Rev. Moses Ballou held the pastoral office for about two years longer. He left in 1845,



when the present minister, the Rev. Thomas L. Harris, was obtained.

#### FIFTH UNIVERSALIST CHURCH.

The meeting above named was commenced in the year 1840, in a Hall on Houston street. The Rev. B. B. Halleck was the preacher for about three years. He was succeeded in the pastoral office by the Rev. J. N. Parker, who commenced his labors soon after Mr. Halleck left. In 1843, the congregation completed a very neat brick edifice, standing on Fourth street, near Avenue C, where they now assemble. A considerable congregation assemble here, and their prospects are encouraging.

In the spring of 1846, Mr. Parker left, and no pastor has as yet been installed in his place.

#### UNIVERSALIST CHURCHES IN NEW YORK.

	When founded.	
First Church, Duane street.....	1796	extinct.
Prince Street Church.....	1824	extinct.
Second Church, Orchard street.....	1830	
Third Church, Bleecker street.....	1832	
Fourth Church, Elizabeth street.....	1837	
Fifth Church, Fourth street.....	1840	

# CONGREGATIONAL CHURCH.

1804.

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As far as information can be obtained, there have been formed in New York city seventeen Congregational Churches, besides the church formed at the Broadway Tabernacle, by Mr. Finney, in 1836,—a sketch of which has been given on a previous page, which, though claiming to be Congregational, cannot be recognized as such. Of these seventeen churches, nine have become extinct, and eight only remain. The following brief sketch of each is given from such scanty materials as can now be found.

## FIRST CONGREGATIONAL CHURCH, OF NEW YORK.

About the year 1804, the Rev. John Townly, a Congregational minister, established a religious meeting in an old frame

building then standing on Warren street, just out of Broadway. A considerable number of persons attended on his ministry, and a Congregational Church was formed. The number of original members cannot now be ascertained, but in the course of three or four years the number of communicants had increased to nearly one hundred. Mr. Townly continued to labor in Warren street for the space of four or five years, assisted occasionally by the late Rev. John Sandford and the Rev. Archibald Maclay, who was then a Congregationalist.

The congregation, finding their numbers increasing, were encouraged to erect a house of worship on Elizabeth street, between Walker and Hester streets, to which they removed about the year 1809. But here, though better accommodated, they were subject to an embarrassment. They were in debt for their building, and after about four or five years of effort, Mr. Townly resigned his charge, and left the city; the house of worship was sold to the Asbury colored Methodists, and the church was scattered.

## INDEPENDENT CONGREGATIONAL CHURCH.

The Rev. J. S. C. F. Frey, a converted Jew, came to New York, from London, in the autumn of the year 1816. He was connected in England with the Independent or Congregational Church, and soon after his arrival in this city, it was proposed to attempt the formation of such a church here. Accordingly, in the month of June, 1817, Mr. Frey commenced preaching in a schoolhouse on Mulberry street, and a church was there organized. The room they occupied, though twice enlarged, proved too small for the congregation, and a frame building, now standing in the rear of No. 488 Pearl street, near Cross street, and which had been occupied as a meeting-house by a Universalist society, was purchased. Here a still larger congregation assembled, and for two or three years Mr. Frey continued to labor with success. On the 15th of April, 1818, Mr. Frey was installed pastor of the church, by the "West Chester and Morris County Presbytery."\*

\* It is not precisely known what this ecclesiastical body really was. Mr. Frey, in his "Narrative," from which the above facts are selected, calls it a "Presbytery," and yet says that he was an Independent or Congregation

In the year 1820, it was thought advisable by Mr. Frey and the church to change their form of government to that of Presbyterianism, and to propose a union with the Presbytery of New York, and this union was effected in October, 1821. But previous to this time the congregation had removed to a new house of worship on Vandewater street, and they thenceforth adopted that name. Their sketch as a Presbyterian Church has been given on page 163.

#### BROADWAY CONGREGATIONAL CHURCH.

Not far from the year 1817, the Rev. Mr. Ball was preaching in a building, used as a house of worship, standing on Broadway, corner of Anthony street, where he formed a Congregational Church. He died here, and was succeeded by his son. Very little information can now be obtained respecting this church, for it was soon scattered, and the building passed into other hands.

alist in England, and that the church formed was of that denomination. The facts are given as they are found, without any attempt to reconcile them.

## PROVIDENCE CHAPEL.

This is the name adopted by a Congregational Church, formed in the year 1819. It was gathered by the labors of the Rev. Joseph Harrison, who was installed pastor of the church in the same year. The church consisted of twelve members only at its formation. For three years they assembled in a hall on the corner of what was then Chapel and Provost streets, but now Franklin street and West Broadway. In 1823, a house of worship was built on Thompson street, near Broome street, measuring 60 feet by 40, at a cost of \$8000. The congregation have continued here to the present time. It is a regular and respectable assembly; never very large, but generally in a healthful state. The present number of communicants is about one hundred. Mr. Harrison remains their pastor.

## BROOME STREET CHURCH.

About the year 1816 or 1817, there was a meeting opened in Rose street, by a Mr. Broad, a very eccentric man, and whose character was bad. His meeting broke up,

and the house he occupied for worship was hired by the Rev. Alexander Cummings, an English Independent minister, who commenced preaching, and formed a Congregational Church. About the year 1820, when the Bethel Baptist Church took possession of their new house of worship on Delancy street, Mr. Cummings' congregation hired the meeting-house in Broome street, which the Baptist Church had occupied, and removed there. In the spring of 1821, a proposal was made by this church to become Presbyterian, and unite with the New York Presbytery; but, after some negotiation and delay, the overture was declined by the Presbytery, and the proposal was withdrawn. Mr. Cummings continued preaching for a year or more after this, but in 1822 he left for the purpose of supplying the church at Babylon, on Long Island, and the "Broome Street Congregational Church" ceased operations, and soon became extinct. Mr. Cummings supplied the church at Babylon about two years, when he returned to Brooklyn, and engaged in teaching. He died at Brooklyn in February, 1826, at the age of fifty-

seven years. He was a man of good character and correct sentiments.

### WELSH CONGREGATIONAL CHURCH.

A Congregational Church was formed not far from the year 1824 or 1825, a large part of whom were from Wales, and a part of the services were held in the Welsh language. They met in the upper part of Mulberry street, and, after a year or more, the Rev. James Davies became pastor of the church, and continued with them for about seven years, when he resigned his charge, and went into the western country. Another minister of the same name succeeded him, who died soon. The congregation then removed to a house of worship in Broome street, near the Bowery, and were under the pastoral care of the Rev. Jenkin Jenkins, when, in 1833, they changed their form of government to that of Presbyterian, and united with the Third Presbytery, where they now remain.

See sketch of Presbyterianism, page 185. See also sketch of the Welsh Calvinistic Methodists, page 311.



### “THIRD CONGREGATIONAL CHURCH.”

Such was the style of a church formed about the year 1824, in the northeastern part of the city, in connection with the labors of the Rev. John Dick. In the course of two years, a frame building with a brick front was put up on Third street, near avenue D, which was finished and opened for worship in 1826. Not more than six months after this, Mr. Dick was silenced on account of immoralities, the church and congregation scattered, and the house of worship was sold for its debts. It is now occupied by the Asbury colored Methodists.

### FIRST FREE CONGREGATIONAL CHURCH.

When Mr. Finney left the Chatham Street Chapel, in 1836, and went to the Broadway Tabernacle, he took with him a large portion of what had been the “Second Free Presbyterian Church.” Those who remained behind called the Rev. J. H. Martyn, and adopted the Congregational form. They styled themselves at that time, the Second Free Congregational Church, considering the one just formed at the Tabernacle as the First.

The Chatham Street Chapel was soon after given up, and the church retired to a hall. Mr Martyn was dismissed in 1836, and for several years they had no pastor.

In the autumn of 1841, the church recalled Mr. Martyn, and obtained a lease of the house of worship on the corner of Christie and Delancy streets, known as the "Bethel Baptist Meeting-house." This house they repaired, and occupied for nearly two years, when they sold out their lease; and have since that time erected a commodious brick edifice, on Christie street, between Delancy and Rivington streets, at a cost of about \$7,000. It was opened for worship October 15, 1845. In September, 1844, they changed their title from the "Second" to that of the "First" Church. The present number of communicants is two hundred and fifty. Mr. Martyn still holds the pastoral office.

#### "NEW YORK CONGREGATIONAL CHURCH."

In the autumn of 1837, after the Bowery Church had ceased operations, several persons who had been educated in New England, started the plan of purchasing that building, and forming a Congregational

Church, after the New England model. About fifty members were found, a council was called, and the church was regularly constituted, and called "The New York Congregational Church," and the Rev. Henry Benedict was installed its pastor. For a time everything looked encouraging; a considerable assembly attended public worship, and additions were made to the church from time to time. But troubles of various kinds arose, and in less than two years Mr. Benedict took his dismissal. The congregation then gave up the house of worship, and mingled for a time with the Lutheran congregation in Orange street, who were then destitute of stated preaching. After this they occupied the National Hall in Canal street for several months, and then removed back to the basement of the Bowery Church, having the Rev. George R. Haswell as a supply; till at length, seeing no fair prospect before them, they broke up and scattered.

#### FIFTH WARD MISSION CHURCH.

The enterprise which resulted in the formation of this church was commenced by opening for public worship the Philoma-

thean Hall in Duane street, near Hudson, on January 19, 1840. In about three months after, a room was hired and fitted up at 328 Washington street, and the church was there organized on June 7, 1840. Five original members were enrolled, but additions were made at their first communion, and again, from time to time, until forty-eight persons had been received to communion. This church never had a settled pastor, nor a house of worship, but the congregation were at one time in the Marion House Chapel, and then in a hall in Greenwich street, near Barclay. The Rev. Benjamin Lockwood, a missionary of the New York City Tract Society, was the stated preacher to this congregation, and took the charge of this church all the time of its existence. It was finally dissolved in an orderly manner, January 24, 1843.

#### TABERNACLE CONGREGATIONAL CHURCH.

When the body of the Tabernacle *Presbyterian* Church, under the pastoral care of the Rev. Dr. Parker, removed from the building, as related on page 181, there was a "remnant that remained," and at the close of the

last meeting held there by the Presbyterian church, on July 13, 1840, those who were disposed to unite in a new enterprise, to be strictly Congregational, were invited to remain; and between thirty and forty brethren remained, and after prayer, it was resolved to take measures for the formation of a Congregational church. This was effected on the 3d of September, 1840, by a council called for that purpose, and sixty-nine members were then enrolled. With the most commendable liberality, the purchaser of the Tabernacle, Mr. David Hale, offered the building to the new church on such terms as would secure to them the possession of it undisturbed, and ultimately the ownership and control of the same, which offer was accepted. The church was not long without a pastor, the Rev. E. W. Andrews being installed as such on January, 31, 1841. The ministry of Mr. Andrews was terminated by his dismissal on August 14, 1845, he having accepted the pastoral office in the Second Street Presbyterian Church in Troy.

The present pastor of the church, the Rev. J. P. Thompson, was installed April 15, 1845.

The prospects of this church are very good. A large congregation is always found at the Tabernacle, and the church now numbers in communion three hundred and sixty-two members.

### SECOND FREE CONGREGATIONAL CHURCH.

The Rev. Asa Mahan, President of the Oberlin Institution, preached in "Niblo's Saloon" during the winter of 1842-3, and gathered a considerable congregation. In the spring following the congregation removed to the lecture-room of the Medical College in Crosby street, and on April 22, 1842, a Congregational church of thirty-seven members was formed. Of this church the Rev. Samuel D. Cochran became pastor. In the winter following, Rev. Charles G. Finney preached to this congregation for a few months, when the meetings were again held in Niblo's Saloon. In the spring they returned to the Medical College, and remained there until December, 1845, when they took possession of a very neat and convenient brick edifice which they had erected on Sullivan street, near Houston, at a cost of about \$7,000.

Mr. Cochran is still pastor. Present number of communicants about one hundred and twenty.

#### FOURTH CONGREGATIONAL CHURCH.

This is the style of a Congregational church which was formed in the beginning of 1843.

Some difficulties having occurred in the Protestant Methodist church in Sullivan street, a few of the members felt themselves providentially called upon to separate therefrom. They met together on August 28, 1842, and after a free interchange of views, agreed to form themselves into a Congregational church. The organization of the church was accomplished in an orderly manner by a council called for that purpose, on January 3, 1823, when the Rev. Wm. W. Wallace, M.D., was installed pastor. The Sermon on this occasion was by the Rev. Mr. Andrews of the Tabernacle church. The congregation have as yet no house of worship, but at present they occupy a Hall in Hancock street, near Bleeker. They have about one hundred and thirty mem-

bers in communion. Dr. Wallace remains in the pastoral office.

#### “ROBINSON CONGREGATIONAL CHURCH.”

A church by this name was formed with fourteen members, January 21, 1845. The Rev. Charles Chamberlain, from Berkley, Mass., was engaged to preach, and a small building was hired, which had been previously used as a place of worship, situated on Eighteenth street, near the Eighth avenue. The meeting was continued but a few months, for in June following, Mr. Chamberlain left the city, and the church was dissolved.

#### FIFTH CONGREGATIONAL CHURCH.

This church was gathered by the labors of the Rev. J. J. Braine, and was organized with thirty members in the month of March, 1844. They met for a time in a room in Sixteenth street, near the Eighth avenue; and after the breaking up of the “Robinson Congregational Church” they removed to Eighteenth street, where they still remain. The church has increased to about forty in communion. The congregation is con-



siderably full; and the Sabbath-school is in a flourishing condition.

Mr. Braine continued to officiate in this church until the early part of 1846, when he renounced the principles of infant baptism, and took his dismissal. The Rev. Benjamin Lockwood was soon after invited to take the pastoral office in this church, and has entered on his labors.

### COLORED CONGREGATIONAL CHURCH.

Some time in the year 1844, Rev. Charles B. Ray, a colored preacher, opened a meeting in a Hall on Grand street, near the Centre Market, sustained principally by the First and Second Free Congregational Churches. His preaching was attended with some success, and in the last week of February, 1845, a Congregational church was formed there, consisting of about twelve members. The church has increased to about twenty-five members. Mr. Ray is still preaching there.

### CHURCH OF THE PURITANS.

On Sabbath evening, March 15, 1846, the Rev. George B. Cheever, D.D., commenced

preaching in the small chapel of the New York University, with a view of gathering a church under the above name. This was accomplished on the 12th of April, when about sixty members were enrolled. Dr. Cheever soon received a call, and was installed pastor May 15, 1846. Ground has been purchased for the erection of a house of worship on Union Square, corner of Fifteenth street.

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In May, 1846, a meeting was opened in a Hall at 417 Houston street, by the Rev. J. D. L. Zender, with the design of gathering a French Evangelical Congregational Church, but as yet nothing very definite has been done.

# CONGREGATIONAL CHURCHES IN NEW YORK NOW IN OPERATION,

WITH THE NUMBER OF COMMUNICANTS IN DECEMBER,  
1845.

	When formed.	Com.
Providence Chapel,.....	1819	100
First Free Church.....	1836	250
Tabernacle Church.....	1840	362
Second Free Church.....	1842	120
Fourth Church.....	1843	130
Fifth Church.....	1844	40
Colored Congregational Church.....	1845	25
Church of the Puritans .....	(May) 1846	60
Total.....		1087

## CHURCHES ONCE FORMED, BUT NOW EXTINCT.

	When formed.	When dissolved.
First Congregational Church....	1804	1816
Independent Church.....	1817	became Pres. 1821
Broadway Cong. Church (about)	1817	(about) 1820
Broome Street Cong. Church....	1819	1822
Welsh Church.....	1822	became Pres. 1833
Third Church.....	1824	1826
New York Cong'l Church.....	1837	1840
Fifth Ward Mission Church....	1840	1843
Robinson Cong'l Church.....	1845	1845

# NEW JERUSALEM CHURCH.

1808.

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ABOUT the year 1808, a few individuals who were interested in the doctrines of what is styled "The New Jerusalem Church," as revealed in the theological writings of Emanuel Swedenborg, began to hold meetings for religious worship on the Sabbath in a small school-house in James street. These meetings were continued for several years at this place, with but a small increase of numbers. About the year 1816, they removed to a school-house then standing on Broadway, near the City Hospital. Still their number was small, their organization very simple, and their public worship was conducted by some one of their own number, previously appointed. At this time a regular constitution was adopted, and signed by eleven males. They styled themselves

“The Association of the city of New York for the dissemination of the Heavenly Doctrine of the New Jerusalem Church.” This constitution was amended about seven years after, and signed by fifteen, a little more than half of whom had signed the former constitution.

In 1821, the society purchased a house of worship situated on Pearl street, between Chatham and Cross streets, to which the congregation removed. In the same year, Mr. Charles I. Doughty, one of their number, who for some time previous had officiated as their reader or preacher, was elected to the pastoral office, and duly ordained. He continued in this office for the term of seventeen years, when, in Sept., 1838, the connection was dissolved by mutual consent. During this period the society experienced but few changes, and had but a moderate growth, as in 1839, the whole number of members was only forty-two.

For about two years after the dismissal of Mr. Doughty, the society was rather declining. They were without a pastor, and disposed of their house of worship to the Zion Baptist Church.

In June, 1840, Mr. B. F. Barrett was engaged to preach for this church, and in October of the following year he was ordained as pastor, in which office he continues.

The present state of the society is more encouraging. They have now about ninety communicants, with a congregation of from two to three hundred on the Sabbath. Their place of public worship is the lecture room of the New York Society Library, at the corner of Broadway and Leonard streets.

#### SECOND CHURCH.

The second New Jerusalem Church in this city was formed with thirteen members, Sept. 12, 1841. Of this church the Rev. Charles I. Doughty became pastor, assisted by Mr. S. Brown, a licentiate. The church continued under the pastoral care of Mr. Doughty until his death, which took place in July, 1844. Since which time, occasional supplies of preaching have been obtained, or the public services have been conducted by a lay reader. The Rev. Thomas Wilkes is the present supply. The congregation assemble in the small chapel of the New York University.

# UNITARIAN CHURCH.

1819.

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THE first Unitarian preaching in the city of New York was from the Rev. Dr. Channing of Boston, who preached a sermon in a private house on the 25th of April, 1819, and afterwards on the 16th of May, in the same year, he preached in the lecture-room of the Medical College in Barclay street.

The first Unitarian Society was founded May 24, 1819, and incorporated under the name of the "First Congregational Church of New York," on November 15th of the same year.

On the 29th of April following, the corner stone of a church edifice was laid on Chambers street, west of Broadway, the Rev. Henry Ware, jr., officiating, and the building was completed and dedicated January 20, 1821. The sermon on this occasion was by the Rev. Edward Everett, of Boston.

The first pastor of this church was the Rev. William Ware, who was ordained December 18, 1821, and resigned his charge September 19, 1836. After this, the church was destitute of a settled pastor for two years, during which time they were supplied by the Rev. Dr. Follen. The present pastor, the Rev. Henry W. Bellows, was ordained January 2, 1839.

The church edifice in Chambers street had a front of white marble, and was an elegant, although a small structure. It was capable of holding comfortably from five to six hundred people. In about six years after it was opened, the house had become much crowded, and many of the pew holders living in the upper part of the city, it was thought best to establish a second church, which was done. But within ten years more, the congregation had so increased that farther accommodations appeared necessary. The place of worship was found to be inconveniently situated for the people, and it was resolved to remove. Accordingly the old church edifice was sold in the summer of 1843, and the Savings Bank now occupies its place. For about two years, while a new building



was erecting, the congregation assembled for worship in the "Apollo Saloon," on Broadway. A most elegant structure has been built, situated on Broadway, between Spring and Prince streets, capable of seating over thirteen hundred persons. The cost of this building is about \$90,000. It was dedicated October 22, 1845, under the name of "The Church of the Divine Unity," and is now occupied by a large and flourishing congregation.

#### "CHURCH OF THE MESSIAH."

This church, as already related, was originally a colony which came out from the Unitarian church in Chambers street, in the latter part of the year 1826. A house of worship was built on Prince street, a short distance west from Broadway, which was opened for worship on the 7th of December in that year. The sermon on this occasion was preached by the Rev. Dr. Channing of Boston, from Mark xii. 29, 30.

The first pastor of this church was the Rev. W. Lunt, who was ordained here in June, 1828, continuing to officiate a little over five years, when he resigned the charge.

This took place November 19, 1833. The church was vacant for about a year, depending on casual supplies, when, in December, 1834, the Rev. Orville Dewey was engaged for a year, but before it expired, on November 26, 1835, he was installed pastor.

Two years after this, on Sabbath morning, November 26, 1837, the church edifice was entirely destroyed by fire. The congregation engaged the large Hall of Stuyvesant Institute on Broadway, where they continued to assemble for a year and a half. Arrangements were immediately made to rebuild. The site of the old church on Prince street was disposed of, and a substantial building of rough granite was erected on Broadway, near Washington Square, which was opened for worship, May 2, 1839, by the name of "The Church of the Messiah." Dr. Dewey remains in the pastoral office.

# THE CHRISTIAN CHURCH.

1829.

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Two churches have been formed in New York city, styling themselves simply "The Christian Church." They hold to baptism by immersion, and reject infant baptism. They reject, also, the doctrine of the Trinity, discard all *written* creeds and confessions of faith, taking the Bible, simply, as the rule of faith and church government, and making Christian character only the test of fellowship. One of these churches has become extinct; the other remains.

## FIRST CHRISTIAN CHURCH.

This was formed in the year 1829, under the ministry of the Rev. Simon Clough. Arrangements were immediately made for building a house of worship, which was effected in that year. It was a substantial brick edifice, measuring forty-six feet by seventy-five, standing on the corner of

Broome and Norfolk streets. It cost about \$16,000. Mr. Clough continued pastor of the church about five years, and was succeeded, in 1834, by the Rev. Isaac N Walter, but Mr. Clough remained attached to the church, preaching occasionally as long as they remained together. He died in the spring of 1844.

Mr. Walter remained in the pastoral office until the year 1839, when his health becoming impaired, and the church being greatly embarrassed with pecuniary difficulties, he was dismissed, and shortly after their house of worship was sold. The congregation hired it for nearly two years, when it was sold again to the "Norfolk Street Baptist Church," and the "First Christian Church" soon became extinct.

#### SUFFOLK STREET CHRISTIAN CHURCH.

Although the "First Christian Church," as such, was no more known, yet the members of it were not lost. In the early part of the year 1841, a few active members who remained, hired the "Thalian Hall," No. 460 Grand street, at a rent of \$500 per annum, and engaged as their minister Elder H. Simonton, who had supplied the first Chris-

tian Church after the dismissal of Mr. Walter. In May, of that year, they organized as a church, with as many of the old members as could then be found; several more were added during the year, and at its close they had enrolled as communicants about one hundred persons. About a year after this, an interesting series of meetings was held, which resulted in the hopeful conversion of some thirty or forty persons, who were added to the church. The congregation remained in the Thalian Hall over three years, and with a strong effort succeeded in meeting their temporal engagements.

In the beginning of the year 1844, the congregation commenced the erection of a house of worship. Two lots were purchased on Suffolk street, near Delancy, and a neat brick building was erected, measuring 40 feet by 65, capable of seating about five hundred persons. It was first opened for worship June 23, 1844, and the church is now known as the "Suffolk Street Christian Church," about one hundred and thirty members are now enrolled in communion, and the congregation is in a flourishing state. Mr. Simonton has still the pastoral charge.

## CONCLUSION.

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IN the preceding pages we have taken a mere glance at the ground now occupied by two hundred and seventeen Churches; and we read the history, also, of more than sixty others, once formed, and now extinct. The facts here brought to view furnish much important instruction, and might be dilated on to much profit. Several pages of remark had been prepared. It was also proposed, in the outset, to have appended some interesting tables, especially one exhibiting the capacity of the several houses of worship in the city, in order, by a comparison with the population, to enable us to judge correctly of the extent of the present church accommodations to the wants of the people. But our book has already far exceeded the limits originally prescribed, and we are constrained to stop abruptly, and leave many things unsaid.



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